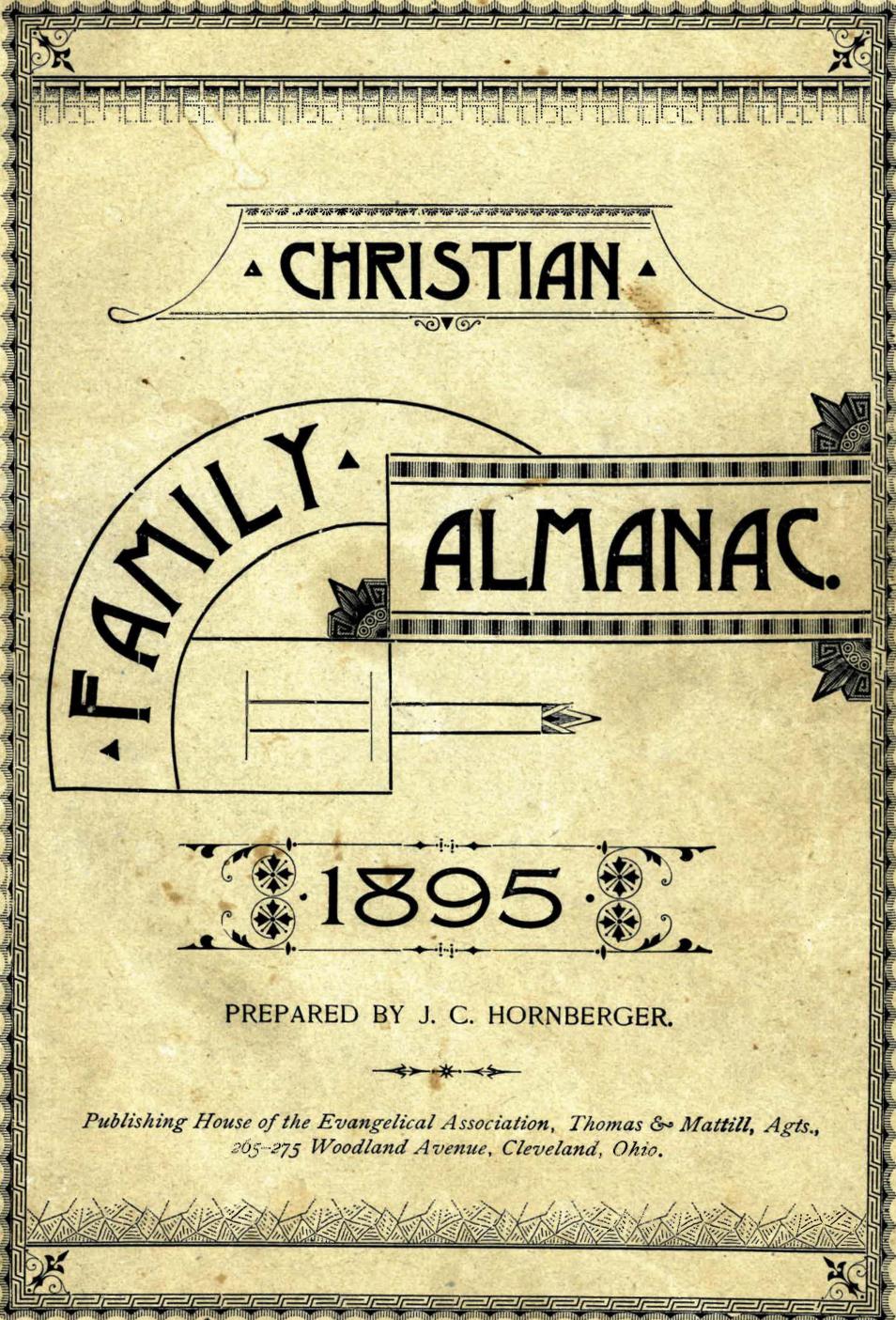


Ev. 289.9358 E91 (Engl) 1895

Christain Family Almanac

Ev.
289
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1895



▲ CHRISTIAN ▲

FAMILY ▲
ALMANAC.

1895

PREPARED BY J. C. HORNBERGER.

*Publishing House of the Evangelical Association, Thomas & Mattill, Agts.,
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DR. PETER'S BLOOD VITALIZER

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THE ILLUSTRATED
Christian Family Almanac

* + FOR * +



*Being a common year of 365 days, and the 95th since the organization of the
Evangelical Association.*

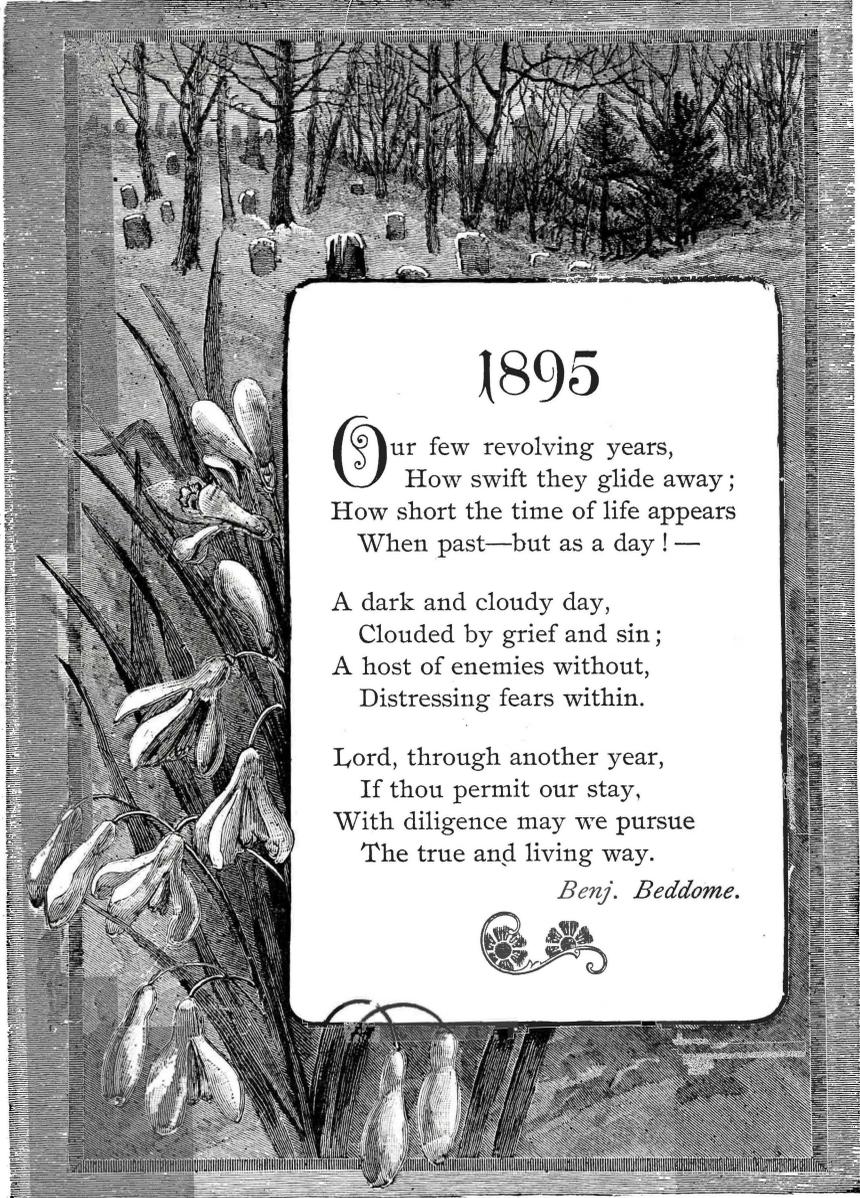
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1895

Our few revolving years,
How swift they glide away ;
How short the time of life appears
When past—but as a day ! —

A dark and cloudy day,
Clouded by grief and sin ;
A host of enemies without,
Distressing fears within.

Lord, through another year,
If thou permit our stay,
With diligence may we pursue
The true and living way.

Benj. Beddome.



THE YEAR OF OUR LORD, 1895,

is a common year of 365 days, and the 119th of the Independence of the United States; the 6608th of the Julian Period; the 5656th of the Jewish Chronology; the 1313th of the Mohammedan Chronology; and the 378th since the beginning of the Reformation.

CHRONOLOGICAL CYCLES AND CHANGEABLE FESTIVALS.

Dominical Letter..... F	Palm Sunday..... April 7th	Pentecost..... June 2d
Epacts..... 4	Good Friday..... April 12th	Trinity..... " 9th
Golden Number..... 15	Easter..... April 14th	Corpus Christi..... " 13th
Solar Cycle..... 28	Ascension Day..... May 23rd	First Sunday in Advent..... Dec. 1st

EMBER DAYS.

March 6th, June 5th, September 18th, December 18th.

THE FOUR SEASONS.

Commencement of Spring, Sun enters ♈, March 20th, 3:50 P. M.
Commencement of Summer, Sun enters ♊, June 21st, 12:00 NOON.
Commencement of Autumn, Sun enters ♏, September 23d, 2:40 P. M.
Commencement of Winter, Sun enters ♏, December 21st, 7:10 P. M.

Saturn [♄] is the Ruling Planet this year.

ECLIPSES FOR THE YEAR 1895.

In the year 1895 there will be five Eclipses, three of the Sun and two of the Moon.
The first is a total Eclipse of the Moon, March 10th. Visible here. Moon enters shadow at 8 o'clock 26 min. p. m. Total Eclipse begins at 9:24 p. m. Middle of the Eclipse at 10:11 p. m. Total Eclipse ends at 10:59 p. m. Moon leaves shadow at 11:57 p. m.
The second is a partial Eclipse of the Sun, March 26th at 4 o'clock 42 min. in the morning. Invisible here. Visible in Western Europe, Greenland, the north-eastern part of North America, and the Atlantic Ocean.
The third is a partial Eclipse of the Sun, August 20th at 5 o'clock 41 min. in the morning. Invisible here. Visible to Eastern Europe, Northern Asia and the North Pole.
The fourth is a Total Eclipse of the Moon, September 3d-4th. Visible here. Moon enters shadow at 10 o'clock 32 min. p. m. Total Eclipse begins at 11:38 p. m. Middle of the Eclipse at 12:29 a. m. Total Eclipse ends at 1:20 a. m. Moon leaves shadow at 2:26 a. m.
The fifth is a partial Eclipse of the Sun, September 18th, at 3 o'clock 16 min. in the evening. Invisible. Visible in Eastern Australia, New Zealand, the Fiji Islands and the South Pacific Ocean.

The calculations in this Almanac are made to solar or apparent time, and are generally adapted to the Middle and Central States. All the computations are by
 L. J. HEATWOTE, Calculator.

EXPLANATION OF SIGNS.

				 Sun.	 Jupiter.	 Conjunction.
New Moon.	First Quarter.	Full Moon.	Last Quarter.	♄ Saturn.	♀ Venus.	♁ Opposition.
				♂ Mars.	♅ Uranus.	□ Quartile.
				☿ Mercury.	☾ Moon.	7* Pleiads.
				♆ Neptune.		

THE TWELVE SIGNS OF THE ZODIAC.

♈ Aries, or Ram.	♌ Leo, or Leon.	♏ 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.		

1st month.

JANUARY, 1895.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Tuesday	1	New Year	♃ south 11.14	12	4	7	25	4	35			9 52
Wednesday	2	C. Hammer d.1887	♁ in Perihelion.	12	4	7	24	4	36			10 40
Thursday	3	D.Hambright b.1810	Sirius south 11.40	12	5	7	24	4	36			11 34
Friday	4	J. Seybert d. 1860	☾ 4. 2.42 a. m.	12	5	7	23	4	37			morn
Saturday	5	A. Schultz b. 1810	♃ ♃ ♃	12	5	7	22	4	38			12 44

1. 1st Sunday after New Year. Day's length, 9 h. 16 m.

Sunday	6	<i>Epiphany</i>	♃ sets 1.50	12	6	7	21	4	39			1 48
Monday	7	Widukind	Rigel south 9.57	12	6	7	21	4	39			2 54
Tuesday	8	Severinus	♀ in Aphelion.	12	7	7	20	4	40			3 58
Wednesday	9	Catharina Zell	♃ ♃ ♃, ♃ ♃ ♃ Sup. ☾	12	7	7	19	4	41			5 02
Thursday	10	Paul the Hermit	♃ south 10.34	12	8	7	19	4	41			6 10
Friday	11	Fructuosus	♁ 11. 1.22 a. m.	12	8	7	18	4	42			rises
Saturday	12	F. Castellian	♃ rises 6.30	12	8	7	18	4	42			6 48

2. 1st Sunday after Epiphany. Day's length, 9 h. 24 m.

Sunday	13	Hillarius	♃ south 6.40	12	9	7	17	4	43			7 52
Monday	14	S.P.Reinoehi d.1879	Aldebaran south 8.42	12	9	7	16	4	44			8 59
Tuesday	15	Joh. v. Laski	Regulus rises 7.26 ☿	12	10	7	16	4	44			10 04
Wednesday	16	Geo. Spalatin	♃ south 6.38	12	10	7	15	4	45			11 13
Thursday	17	Antonius	♁ 17. 5.27 p. m.	12	10	7	14	4	46			morn
Friday	18	M. Lauer b. 1824	♃ ♃ ♃	12	11	7	13	4	47			12 28
Saturday	19	Chr. Mueller d.1839	♃ ♃ ♃	12	11	7	12	4	48			1 37

3. 2nd Sunday after Epiphany. Day's length, 9 h. 36 m.

Sunday	20	J. M. Young d.1876	♁ enters ♍	12	11	7	11	4	49			2 45
Monday	21	Agnes	Pollux south 10.22	12	11	7	11	4	49			3 49
Tuesday	22	Fred Danner b.1805	Capella south 8.40	12	12	7	10	4	50			4 46
Wednesday	23	Isaiah	7* south 7.17 ☾	12	12	7	9	4	51			5 42
Thursday	24	Timothy	♃ south 9.33	12	12	7	8	4	52			6 40
Friday	25	M. Dissinger d.1883	♁ 25. 3.58 p. m.	12	13	7	7	4	53			sets
Saturday	26	Polycarp	♃ ♃ ♃	12	13	7	6	4	54			6 37

4. 3d Sunday after Epiphany. Day's length, 9 h. 48 m.

Sunday	27	J. J. Kopp d.1839	♀ sets 7.20	12	13	7	5	4	55			7 30
Monday	28	Charles the Great	Orion south 6.2	12	13	7	4	4	56			8 24
Tuesday	29	Juvent & Maxim	Rigel south 8.29 ☾	12	13	7	3	4	57			9 19
Wednesday	30	Heinrich Mueller	♀ great. Hel. Lat. S	12	14	7	2	4	58			10 10
Thursday	31	Hans Sachs	♃ south 6.1	12	14	7	1	4	59			10 52

Weather Forecast. — 1. Rain, 2. colder, 3. clouds, 4. change, 5. cloudy, 6. hazy, 7. variable, 8. squally, cold, 9. gloomy day, 10. clearing, 11. milder, 12. wind, 13. clouding, 14. snow, 15. damp-cold, 16. rough day, 17. cloudy-dull, 18. wintry, 19. raw and cold, 20. moderating, 21. clouds, 22. pleasant, 23. threatening, 24. cloudy, rain, 25. clouds, 26. changeable, 27. moderate, 28. fair, 29. warmer, 30. genial wet, 31. threatening.

— Father: "The idea of marrying that young fellow! He couldn't scrape enough money together to buy a square meal." — Daughter: "But what difference need that make? We haven't either of us had a bit of appetite for months."

2nd month.

FEBRUARY, 1895.

28 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.	H. M.	
Friday	1	Ignatius	δ ☿ ♀ ☾	12 14	7 0	5 00		11 45
Saturday	2	Candlemass	2. 6.48 p. m.	12 14	6 59	5 1		morn
5. 4th Sunday after Epiphany.				Day's length, 10 h. 2 m.				
Sunday	3	S. Dickover b. 1826	♄ sets 12.20	12 14	6 58	5 2		12 47
Monday	4	J. Gross d. 1884	♃ sets 1.40	12 14	6 57	5 3		1 49
Tuesday	5	G. A. Blank d. 1861	♃ ♃ ☽, ☐ ♄ ☽, ☽ ♀ ☽, ☽ ☽ ☽, ☽	12 14	6 56	5 4		2 51
Wednesday	6	Amandus	♃ in ♋	12 14	6 54	5 6		3 54
Thursday	7	Geo. Wagner	Antares rises 3.30	12 14	6 53	5 7		4 56
Friday	8	S. Weber d. 1889	☐ ♃ ☽	12 14	6 52	5 8		5 58
Saturday	9	S. Heiss d. 1883	9. 11.55 a. m.	12 14	6 51	5 9		rises
6. Septuagesima Sunday.				Day's length, 10 h. 18 m.				
Sunday	10	F. C. Oetinger	δ ☿ ♀	12 14	6 50	5 10		6 36
Monday	11	M. Zulauf d. 1870	Capella south 7.41 ☽	12 14	6 49	5 11		7 40
Tuesday	12	Pet. Burgner b. 1820	Rigel south 7.25	12 14	6 48	5 12		8 52
Wednesday	13	Ch. F. Schwartz	♃ rises 9.48	12 14	6 46	5 14		9 55
Thursday	14	Valentine	♃ ♃ ☽, Orion s. 7.55	12 14	6 45	5 15		10 56
Friday	15	Phil. Wagner d. 1870	♃ ♃ ☽, ♃ stat.	12 14	6 44	5 16		11 58
Saturday	16	G. Miller b. 1774	16. 7.41 a. m.	12 14	6 43	5 17		morn
7. Sexagesima Sunday.				Day's length, 10 h. 34 m.				
Sunday	17	Constantine	Andromeda sets 9.48	12 14	6 41	5 19		12 34
Monday	18	S. Breyfogel b. 1823	♃ south 4.31	12 14	6 40	5 20		1 10
Tuesday	19	Mesrob	7 * sets 12.15, ☽ ent. ♃	12 14	6 39	5 21		2 06
Wednesday	20	Saboth	♃ stationary.	12 14	6 38	5 22		3 02
Thursday	21	Isaac Hoffert d. 1876	♃ Gr. Hel. Lat. N. ☾	12 14	6 36	5 24		4 01
Friday	22	Washington	☽ in Apogee.	12 14	6 35	5 25		5 00
Saturday	23	B. Ziegenbalg	♃ south 7.30	12 14	6 34	5 26		6 02
8. Quinquagesima Sunday.				Day's length, 10 h. 52 m.				
Sunday	24	Matthias	24. 11.15 a. m.	12 13	6 32	5 28		sets
Monday	25	Caspar Olevian	♃ ☿ ☽ Inferior.	12 13	6 31	5 29		7 08
Tuesday	26	Shrove Tuesday	♃ ♀ ☽ ☽	12 13	6 30	5 30		8 10
Wednesday	27	Ash Wednesday	♀ sets 8.14	12 13	6 29	5 31		9 15
Thursday	28	J. H. Schmitt d. 1889	♄ south 5.7	12 13	6 27	5 37		9 28

Weather Forecast. — 1. Colder, 2. strong winds, 3. cold, 4. cloudy, 5. snow, 6. heavy snows, 7. dull day, 8. hazy, 9. change, 10. threatening, 11. windy, 12. blustery, 13. genial, 14. warmer, 15. changeable, 16. clouds, 17. snow, 18. cloudy, 19. squally, 20. stormy day, 21. clouds, 22. milder, 23. threatening, 24. rain, 25. showers, 26. squally, colder, 27. raw winds, 28. clear, brilliant.

— The Earl of Derby, while walking on his own land, once met a collier. His lordship inquired if the collier knew he was walking on his land. "Thy land? Well, I've got no land myself," was the reply, "and I'm like to walk on somebody's. Where did tha' get it fro'?" — "Oh," explained his lordship, "I got it from my ancestors." — "And where did they get it fro'?" queried the collier. — "They got it from their ancestors," was the reply. — "And where did their ancestors get it fro'?" — "They fought for it." — "Well," said the collier, squaring up to the noble earl, "I'll fight thee for it!"

4th month.

APRIL, 1895.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Monday	1	J. M. Young b. 1806	♄ ♃ ☽ ☾	12	4	5	44	6	16		morn	
Tuesday	2	A. Stroh d. 1843	2. 4.00 p. m.	12	4	5	43	6	17		12 20	
Wednesday	3	Gerh. Tersteegen	7* sets 10.20	12	3	5	41	6	19		1 27	
Thursday	4	Jacob Boas d. 1884	♃ south 5.5	12	3	5	40	6	20		2 30	
Friday	5	G. Miller d. 1816	Sirius sets 10.38	12	3	5	39	6	21		3 07	
Saturday	6	Alb. Duerer	☽ in perigee.	12	2	5	37	6	23		3 40	

14. Palm Sunday. Day's length, 12 h. 46 m.

Sunday	7	Oloius Peterson	Orion sets 11.11 ☾	12	2	5	36	6	24		4 22
Monday	8	Martin Chemnitz	Aldebaran sets 10.14	12	2	5	35	6	25		5 12
Tuesday	9	Thomas of West.	9. 8.15 a. m.	12	1	5	33	6	27		rises
Wednesday	10	Fulbert	♄ ♃ ☽	12	1	5	32	6	28		7 31
Thursday	11	Mound Thursday	♄ ♃ ☽, Spica s. 12.8	12	1	5	31	6	29		8 38
Friday	12	Good Friday	Regulus south 8.37	12	1	5	29	6	31		9 46
Saturday	13	Justin	Vega rises 8 32	12	1	5	28	6	32		10 54

15. Easter Sunday. Day's length, 13 h. 4 m.

Sunday	14	Easter	♄ south 4.10	12	0	5	27	6	33		11 55
Monday	15	Simon Dach	Rigel sets 10.1 ☾	12	59	5	26	6	34		morn
Tuesday	16	Calixtus	16. 5.59 p. m.	12	59	5	25	6	35		12 54
Wednesday	17	Rudolph	Orion sets 10.32	11	59	5	24	6	36		1 30
Thursday	18	Luther at Worms	☽ in apogee.	11	59	5	22	6	38		2 21
Friday	19	Melanchton	Arcturus south 12.18	11	59	5	21	6	39		2 58
Saturday	20	Bugenhagen	Sirius rises 9.43	11	59	5	19	6	41		3 26

16. 1st Sunday after Easter. Day's length, 13 h. 22 m.

Sunday	21	Anselm of Cant.	☉ enters ♈, ☽	11	59	5	18	6	42		3 57
Monday	22	H. H. Hurd b. 1884	Aldebaran sets 9.26 ☾	11	58	5	17	6	43		4 25
Tuesday	23	Adelb. of Prague	♄ ♃ ☽, 7* sets 9.13	11	58	5	16	6	44		4 52
Wednesday	24	Wilfred	24. 7.57 p. m.	11	58	5	15	6	45		sets
Thursday	25	Marcus	♄ ♃ ☽	11	58	5	14	6	46		8 35
Friday	26	Dr. Kreckler d. 1883	♀ sets 8.52	11	58	5	13	6	47		9 18
Saturday	27	Otto Catelin	♄ ♃ ☽, ♄ ♃ ☽ ☾	11	57	5	12	6	48		10 12

17. 2nd Sunday after Easter. Day's length, 13 h. 36 m.

Sunday	28	Fred. Myconius	♃ sets 10.47	11	57	5	10	6	50		10 50
Monday	29	Ludw. of Berquin	♄ ♃ ☽, ♄ ♃ ☽, ♄ ♃ ♃	11	57	5	9	6	51		11 15
Tuesday	30	Geo. Calixt	♀ in perihelion.	11	57	5	8	6	52		morn

Saturn (♄) is in opposition with the sun on the 24th, and shines all night.

Weather Forecast. — 1. Damp day, 2. clearing, 3. change, 4. warmer, 5. variable, 6. frosty, 7. clouds, 8. change, 9. summer-like, 10. windy, 11. warm, 12. smoky, 13. cloudy, damp, 14. threatening, 15. thunder-showers, 16. rainy, 17. cooler, 18. fresh, 19. frost, 20. variable, 21. change, 22. variable, 23. breezy, 24. fine day, 25. changeable, 26. moderate, 27. windy, 28. thunder, 29. bright day, 30. change.

AN UNQUESTIONABLE FACT. — "Where's the best place for quail in these parts?" asked the stranger, who was on a hunting tour. And the man whom he had been regarding, as a simple, guileless rustic responded briefly: "On toast."

5th month.

MAY, 1895.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.	H. M.	
Wednesday	1	J. Albright b. 1759	 I. 10.16 p. m. ☾	11 57	5 7	6 53		12 15
Thursday	2	A. F. Leopold b. 1819	 Denobla s. 8.56	11 57	5 6	6 54		1 44
Friday	3	Monica	7 * sets 8.24	11 57	5 5	6 55		2 11
Saturday	4	Florian	☽ in perigee	☾ 11 57	5 4	6 56		2 45

18. 3d Sunday after Easter. Day's length, 13 h. 52 m.

Sunday	5	Fred. the Wise	♃ in ♈, ♁ south 12.0	11 56	5 3	6 57		3 03
Monday	6	Epischeus	♃ sets 3.30	11 56	5 2	6 58		3 25
Tuesday	7	Humboldt	♃ ♃ ♃, ♃ south 3.18	11 56	5 1	6 59		4 02
Wednesday	8	Stanislaus	 8. 6.31 p. m.	11 56	5 0	7 0		rises
Thursday	9	Gregory of Naz.	 ♃ in perihelion.	11 56	4 5	7 1		8 56
Friday	10	Victoria	Antares south 1.13	11 56	4 5	7 2		9 50
Saturday	11	S. Neitz d. 1885	♃ south 3.35	11 56	4 5	7 3		10 35

19. 4th Sunday after Easter. Day's length, 14 h. 6 m.

Sunday	12	Miletius the Great	Orion sets 8.54	☾ 11 56	4 5	6 7 4		11 12
Monday	13	Servatius	♃ south 10.39	11 56	4 5	6 7 5		11 58
Tuesday	14	Pachomius	Librae south 11.43	11 56	4 5	6 7 6		morn
Wednesday	15	Moses	Arcturus south 10.30	11 56	4 5	6 7 7		12 27
Thursday	16	John Schaaf b. 1813	 16. 12.16 p. m.	11 56	4 5	6 7 8		12 59
Friday	17	Jodseus	Procyon sets 10.23	11 56	4 5	6 7 9		1 15
Saturday	18	J. Albright d. 1808	♃ ♃ ♃, ♃	♈ 11 56	4 5	6 7 10		1 47

20. 5th Sunday after Easter. Day's length, 14 h. 20 m.

Sunday	19	Potentia	♃ ♃ ♃, ♃ south 11.10	11 56	4 4	6 7 11		2 03
Monday	20	Torpetus	♃ great hel. lat. N.	11 56	4 4	6 7 12		2 34
Tuesday	21	C. Roehm d. 1889	Rigel sets 7.41.	11 56	4 4	6 7 12		3 00
Wednesday	22	Castus & Æmil.	☽ enters ♀	11 56	4 4	6 7 13		3 24
Thursday	23	Ascension Day	Spica south 9.9	11 56	4 4	6 7 14		3 53
Friday	24	Esther	 24. 7.18 a. m.	11 57	4 4	6 7 15		sets
Saturday	25	Urbanus	♃ ♃ ♃, ♃ ♃, ☾	11 57	4 4	6 7 15		8 24

21. 6th Sunday after Easter. Day's length, 14 h. 30 m.

Sunday	26	Beda	♃ ♃ ♃, ♃ sets 9.35	11 57	4 4	6 7 16		9 10
Monday	27	John Calvin	♃ ♃ ♃, ♃ ♃ ♃	11 57	4 4	6 7 17		9 50
Tuesday	28	William	♀ sets 9.0	11 57	4 4	6 7 17		10 41
Wednesday	29	W. W. Orwig d. 1889	☽ in perigee.	11 57	4 4	6 7 18		11 34
Thursday	30	Decoration day	♃ great hel. lat. N.	11 57	4 4	6 7 19		morn
Friday	31	Joachim Neander	 31. 3.20 a. m.	11 57	4 4	6 7 19		12 20

Herschel (♁) is in Opposition with the Sun on the 8th, and becomes visible to the naked eye.

Weather Forecast. — 1. Threatening, 2. rainy, 3. clouds, 4. unsettled, 5. variable, 6. clouds, 7. change, 8. foggy, 9. rainy, 10. showers, 11. cloudy-damp, 12. dull, 13. warm, muggy, 14. cloudy, warmer, 15. clouds, 16. thunder-showers, 17. thunder, 18. sultry, 19. showery, 20. damp day, 21. thunder, showery, 22. clouds, fog, 23. clearing, 24. change, 25. thunder, rain, hail, 26. thunder-showers, 27. showery, 28. thunder-storm, 29. warm day 30. pleasant, 31. Heavy rains, thunder.

6th month.

JUNE, 1895.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.			
				H.	M.	H.	M.		H.	M.		
Saturday	1	H. Stoetzel b.1810	♄ south 3.7 ☿ ☾	11	58	4	40	7	20	♋	1	30

22. **WHIT-SUNDAY.** Day's length, 14 h. 40 m.

Sunday	2	Whit-Sunday	Spica south 8.36	11	58	4	40	7	20	♋	1	54
Monday	3	Clothilde	♃ sets 2.10	11	58	4	39	7	21	♋	2	14
Tuesday	4	Darius	♄ ♃ ☽	11	58	4	39	7	21	♋	2	38
Wednesday	5	Ember Day	♄ ♃ ☽, ♄ ♀ ☽	11	58	4	38	7	22	♋	3	03
Thursday	6	H. Herlon b.1814	♄ ♃ ♃	11	58	4	38	7	22	♋	3	37
Friday	7	Joshua Fry d.1888	♃ 7. 5.32 a. m.	11	59	4	37	7	23	♋		rises
Saturday	8	A. H. Franke	♄ ♃ ♃	11	59	4	37	7	23	♋	8	36

23. **Trinity Sunday.** Day's length, 14 h. 46 m.

Sunday	9	Columba	Procyon sets 8.41 ☾	11	59	4	37	7	23	♋	9	30
Monday	10	Fred. Barbarossa	♃ south 1.35	11	59	4	37	7	23	♋	10	11
Tuesday	11	Th. Schneider d.1888	Castor sets 10.15	11	59	4	36	7	24	♋	10	48
Wednesday	12	Renata of Ferr	♃ in ☿, ☽ in apogee.	12	0	4	36	7	24	♋	11	20
Thursday	13	CORPUS CHRISTI	Vega south 1.8	12	0	4	36	7	24	♋	11	41
Friday	14	Basilius the Great	♃ Pollux sets 9.57	12	0	4	36	7	24	♋		morn
Saturday	15	Bogatzky	♃ 15. 6.00 a. m. ☽	12	0	4	35	7	25	♋	12	18

24. **1st Sunday after Trinity.** Day's length, 14 h. 50 m.

Sunday	16	Richard Baxter	Altair south 12.5	12	0	4	35	7	25	♋	12	48
Monday	17	John Tauler	7* rises 2.31	12	1	4	35	7	25	♋	1	16
Tuesday	18	Pamphilus	♃ stationary.	12	1	4	35	7	25	♋	1	46
Wednesday	19	Paphnutius	Librae sets 8.58	12	1	4	35	7	25	♋	2	01
Thursday	20	27 Mart. in Prag	♀ sets 8.54 [Longest Day, Summer Begins.	12	1	4	35	7	25	♋	2	30
Friday	21	M. Claudius	♃ enters ♄,	12	1	4	34	7	25	♋	2	58
Saturday	22	Gottschalk	♃ 22. 4.23 p. m. ☾	12	2	4	35	7	25	♋		sets

25. **2nd Sunday after Trinity.** Day's length, 14 h. 50 m.

Sunday	23	Bishop Long d.1869	♄ ♃ ☽, ♄ ♃ ☽	12	2	4	35	7	25	♋	8	47
Monday	24	John the Baptist	♃ south 7.47	12	2	4	35	7	20	♋	9	34
Tuesday	25	Augsb. Confession	☽ in perigee ♄ ♃, ♄ ♀ ☽	12	2	4	35	7	25	♋	10	10
Wednesday	26	J. B. Andræ	Regulus sets 10.21	12	3	3	35	7	25	♋	10	40
Thursday	27	Geo. Dressel d.1839	Andromeda rises 9.44	12	3	4	36	7	24	♋	11	04
Friday	28	Irenæus	♃ Vega s. 12.1 ☿	12	3	4	36	7	24	♋	11	26
Saturday	29	Peter & Paul	♃ 29. 8.33 p. m.	12	3	4	36	7	24	♋	11	44

26. **3d Sunday after Trinity.** Day's length, 14 h. 15 m.

Sunday	30	Raymond Lullus	♄ ♃ ☽	12	3	4	36	7	24	♋		morn
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Weather Forecast. — 1. Clearing, 2. showers, 3. thunder, rain, 4. sultry, thunder, 5. showers, 6. rain and shine, 7. unsettled, 8. very warm, 9. sultry, hot, 10. clouds, 11. showery, 12. rain, fog, 13. windy, 14. clearing, 15. breezy, pleasant, 16. threatening, 17. change, 18. great heat, 19. sultry, hot, 20. intense heat, 21. clouds, 22. heavy rains, 23. foggy, 24. changeable, 25. dark, dull, 26. showery, thunder, 27. warm day, 28. great heat, 29. cloudy, 30. change.

John : "What did that horse cost you?"—Tom : "It cost me all the respect I ever entertained for the man I bought it from."

7th month.

JULY, 1895.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.	H. M.	
Monday	1	D. Tobias d.1885	♁ in Aphelion, ☾	12 4	4 37 7	23		12 28
Tuesday	2	Visit V. Mary	♄ ♃ ☽	12 4	4 37 7	23		1 02
Wednesday	3	Acon Palearius	Regulus sets 9 44	12 4	4 37 7	23		1 38
Thursday	4	Independence	♃ stationary.	12 4	4 38 7	22		2 14
Friday	5	M. Zulauf b.1820	♁ in Aphelion, ☽	12 4	4 38 7	22		3 07
Saturday	6	John Huss	6. 6.1 p. m	12 4	4 38 7	22		rises

27. 4th Sunday after Trinity. Day's length, 14 h. 44 m.

Sunday	7	Jno. Seybert b.1791	♁ south 2.17	12 5	4 39 7	21		8 44
Monday	8	Kilian	Spica sets 11.37	12 5	4 39 7	21		9 20
Tuesday	9	J. Adams b.1815	Antares sets 9.8	12 5	4 39 7	21		9 48
Wednesday	10	Wm. of Orange	♄ ♃ ☽	12 5	4 40 7	20		10 04
Thursday	11	Placidus	☽ in apogee. ♁	12 5	4 40 7	20		10 28
Friday	12	Henry II.	♃ stationary.	12 5	4 41 7	19		10 58
Saturday	13	Margaret	♃ great. hel. lat. S.	12 5	4 41 7	19		11 20

28. 5th Sunday after Trinity. Day's length, 14 h. 38 m.

Sunday	14	S. G. Rhoads b.1831	14. 10.3 p. m.	12 6	4 42 7	18		11 51
Monday	15	Apostles' Day	[Dog days begin.	12 6	4 43 7	17		morn
Tuesday	16	Sporatus	Regulus sets 8.5	12 6	4 43 7	17		12 30
Wednesday	17	Arnulf	♀ in ♃	12 6	4 44 7	16		1 15
Thursday	18	Bonaventura	♄ ✱ rises 2.54	12 6	4 45 7	15		1 50
Friday	19	Louise Henriette	Markab south 3.9 ☾	12 6	4 46 7	14		2 20
Saturday	20	Elijah	♄ ♃ ☽	12 6	4 47 7	13		2 53

29. 6th Sunday after Trinity. Day's length, 14 h. 26 m.

Sunday	21	Eberhard	♄ ♃ ☽	12 6	4 48 7	12		3 30
Monday	22	Mary Magdalene	22. 12.4 a. m.	12 6	4 48 7	12		sets
Tuesday	23	Bergheimer d.1840	☽ enters ♁	12 6	4 49 7	11		8 04
Wednesday	24	J. Sindlinger b.1807	♃ stationary.	12 6	4 50 7	10		8 29
Thursday	25	James	♄ ♀ ☽, ☽	12 6	4 51 7	9		9 17
Friday	26	Anna	♀ sets 7.48	12 6	4 52 7	8		9 50
Saturday	27	Raymond Palmer	Arcturus sets 12.56	12 6	4 53 7	7		10 20

30. 7th Sunday after Trinity. Day's length, 14 h. 14 m.

Sunday	28	John Seb. Bach	28. 3.8 p. m.	12 6	4 53 7	7		10 48
Monday	29	Olaus the Holy	♄ ♃ ☽	12 6	4 54 7	6		11 37
Tuesday	30	J. Dick b.1823	♃ south 5.27	12 6	4 55 7	5		morn
Wednesday	31	G. S. Domer b.1828	♃ in ♁	12 6	4 56 7	4		12 30

Jupiter (♃) is in conjunction with the Sun on the 10th and cannot be seen.

Weather Forecast. — 1. Hot day, 2. hazy, 3. change, 4. thunder, 5. showery, thunder, 6. cloudy, rain, 7. breezy, 8. sultry, 9. showers, 10. change, 11. clouds, 12. rainy, 13. sultry, 14. showery, thunder, 15. very warm, 16. great heat, 17. warmest day, 18. sweltering, thunder, 19. clear, cooler, 20. breezy, 21. clouds, rain, 22. showers, 23. damp, misty, 24. cloudy, 25. damp, foggy, 26. thunder showers, 27. moist, damp, 28. variable, 29. cloudy, 30. cool, 31. pleasant.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Thursday	1	Lammas Day	♄ ♀ ♃	12	6	4	57	7	3		1	20
Friday	2	Mart. under Nero	♄ south 1.37	12	6	4	58	7	2		2	03
Saturday	3	H. Kletzing b.1818	Orion rises 2.28	12	6	4	59	7	1		2	45

31. 8th Sunday after Trinity. Day's length, 14 h. 2 m.

Sunday	4	Leonh. Kaefer	♃ south 10.48	12	6	5	07	0	0		3	21
Monday	5	Evg. Salzburger	♄ 5. 8.23 a. m.	12	6	5	16	6	59			rises
Tuesday	6	TRANSFIGURATION.	Sirius rises 4.29	12	6	5	26	5	58		7	57
Wednesday	7	Nonna	♃ in apogee.	12	5	5	36	5	57		8	20
Thursday	8	Hormisda	☐ ♄ ☉	12	5	5	46	5	56		8	50
Friday	9	Numidicus	Rigel rises 11.16	12	5	5	66	5	54		9	12
Saturday	10	Laurentius	Antares sets 11.32	12	5	5	76	5	53		9	35

32. 9th Sunday after Trinity. Day's length, 13 h. 46 m.

Sunday	11	Greg. of Utrecht	Arcturus sets 11.20	12	5	5	86	5	52		10	04
Monday	12	Ans. of Havelb.	Orion rises 1.55	12	5	5	96	5	51		10	39
Tuesday	13	Zinzendorf	13. 11.50 a. m.	12	5	5	106	5	50		11	20
Wednesday	14	J. Kreamer d. 1886	Vega sets 3.26	12	4	5	116	4	49			morn
Thursday	15	Mary	♄ ♀ ♃	12	4	5	126	4	48		12	23
Friday	16	Rochus	♄ great. hel. lat. N.	12	4	5	146	4	46		1	30
Saturday	17	John Gerhard	♄ ♀ ☉—Superior.	12	4	5	156	4	45		2	18

33. 10th Sunday after Trinity. Day's length, 13 h. 30 m.

Sunday	18	Hugo Grotius	♄ ♃ ♃	12	4	5	166	4	44		2	54
Monday	19	Sebaldus	Procyon sets 3.21	12	3	5	176	4	43		3	40
Tuesday	20	J. Dreisbach d.1871	20. 7.28 a. m.	12	3	5	186	4	42			sets
Wednesday	21	J. Walter b. 1781	♄ ♃ ♃	12	3	5	196	4	41		7	35
Thursday	22	W.F. Schneider ^{died 1879}	♄ ♀ ♃	12	3	5	216	3	39		8	18
Friday	23	Chr. Mueller b.1830	Dog days end. ☉ ent.	12	2	5	226	3	38		8	50
Saturday	24	St. Bartholomew	♄ ♃ ♃ [☉]	12	2	5	236	3	37		9	10

34. 11th Sunday after Trinity. Day's length, 13 h. 14 m.

Sunday	25	Ludovicus	♄ ♄ ♃, ♃ sets 9.8	12	2	5	246	3	36		9	42
Monday	26	Ulphilas	♃ stationary.	12	2	5	266	3	34		10	26
Tuesday	27	Jovinian	27. 12.15. a. m.	12	1	5	276	3	33		11	10
Wednesday	28	St. Augustine	7* rises 9.36	12	1	5	286	3	32			morn
Thursday	29	John beheaded	Vega south 7.54	12	1	5	296	3	31		12	06
Friday	30	Claudius of Turin	♄ south 12.51	12	0	5	306	3	30		12	57
Saturday	31	Adian	Spica sets 8.4	12	0	5	316	3	29		1	43

Weather Forecast. — 1. Thunder, 2. sultry, 3. clearing, warm, 4. very warm, 5. clouds, thunder, 6. threatening, 7. foggy, 8. cooler, 9. clear, 10. cool, fresh, 11. warmer, 12. clear, 13. clouds, 14. changeable, 15. rain, 16. foggy, sultry, 17. showers, 18. change, 19. clear, 20. mild, genial, 21. cloudy, cool, 22. thunder, showers, 23. clouds, 24. rainy day, 25. damp, 26. windy, cool, 27. clouds, rain, 28. pleasant, 29. variable, 30. cool, 31. clearing.

"It's taking that painter out there in the kitchen the whole day to paint the woodwork," snapped Mrs. Chugwater, "and he could do it easily in two hours. That's what comes of having a handsome young girl for a cook."—"You're right, dear," said Mr. Chugwater, soothingly. "Perhaps it would hurry him up a little if you would—h'm—go out there awhile."

10th month.

OCTOBER, 1895.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON'S
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.	H. M.	
Tuesday	1	J. G. Zinser d.1883	♃ great. elong. E. ☾	11 50	6 12	5 48		3 40
Wednesday	2	Leodgar	Sirius rises 1.6 ♄	11 49	6 13	5 47		4 50
Thursday	3	Fred. Danner d.1855	♃ 3. 5.19 p. m.	11 49	6 14	5 46		rises
Friday	4	Franciscus	♃ Altair south 7.2	11 49	6 16	5 44		6 33
Saturday	5	John Young b.1796	♃ Antares sets 8.22	11 48	6 17	5 43		6 58

40. 17th Sunday after Trinity. Day's length, 11 h. 36 m.

Sunday	6	Henry Albert	♃ south 1.21	11 48	6 18	5 42		7 34
Monday	7	Theodore Beza	Markab south 9.46	11 48	6 19	5 41		7 59
Tuesday	8	Robert Grosshead	♀ stationary. ☾	11 47	6 21	5 39		8 30
Wednesday	9	U. H. Hershey b.1843	♃ ♃ ♃	11 47	6 22	5 38		9 25
Thursday	10	Justus Jonas	Aldebaran rises 8.30	11 47	6 23	5 37		10 21
Friday	11	Vallenchamp d.1854	♃ 11. 9.7 a. m.	11 47	6 24	5 36		11 37
Saturday	12	G. T. Haines b.1809	♃ ♃ ♃	11 46	6 25	5 35		morn

41. 18th Sunday after Trinity. Day's length, 11 h. 10 m.

Sunday	13	Elizabeth Frey	♃ south 7.5	11 46	6 27	5 33		12 47
Monday	14	Nicholas Ridley	♃ stationary.	11 46	6 28	5 32		1 59
Tuesday	15	Jac. Wagner b.1824	♃ ♃ ♃ ☽	11 46	6 29	5 31		3 00
Wednesday	16	Gallus	♃ in perigee.	11 46	6 31	5 29		4 03
Thursday	17	Florentine	♃ ♃ ♃	11 45	6 32	5 28		5 10
Friday	18	St. Luke	♃ 18. 12.42 a. m.	11 45	6 33	5 27		sets
Saturday	19	Chr. Schmidt	♃ ♃ ♃, ♃ ♃ ♃	11 45	6 35	5 25		5 54

42. 19th Sunday after Trinity. Day's length, 10 h. 50 m.

Sunday	20	J. Marquardt b.1815	Algenib sets 10.8	11 45	6 36	5 24		6 20
Monday	21	Bishop Long b.1800	Capella south 3.23	11 45	6 37	5 23		7 34
Tuesday	22	Hedwig	Orion rises 4.32	11 45	6 39	5 21		8 30
Wednesday	23	H. Martyn	♃ enters ♍ ☾	11 44	6 40	5 20		9 10
Thursday	24	M. Schlatter	♃ south 12.18	11 44	6 41	5 19		10 06
Friday	25	John Huss	♃ 25. 5.37 a. m.	11 44	6 42	5 18		11 02
Saturday	26	Thos. Buck d.1842	♃ ♃ great. brilliancy	11 44	6 43	5 17		morn

43. 20th Sunday after Trinity. Day's length, 10 h. 34 m.

Sunday	27	Fruementius	♃ south 6.20	11 44	6 45	5 15		12 14
Monday	28	Simon & Jude	♃ in apogee, ♃ ♃ ♃	11 44	6 46	5 14		1 20
Tuesday	29	Alfred the Great	Arietas south 11.26 ♄	11 44	6 47	5 13		2 30
Wednesday	30	Jacob Sturm	Markab south 8.40	11 44	5 48	5 12		3 40
Thursday	31	Reformation	♃ ♃ ☽	11 44	6 50	5 10		4 26

Mars (♃) is in Conjunction with the Sun on the 11th, and cannot be seen.

Weather Forecast.—1. Bright day, 2. fine, 3. unsettled, 4. windy, 5. clouds, 6. change, 7. damp, fresh, 8. threatening, 9. clouds, thunder, 10. cloudy, fog, 11. foggy, 12. showers, 13. frosty, clear, 14. warmer, 15. windy, 16. clouds, 17. rain, 18. showers, 19. windy, 20. damp, wet, 21. blustery, cold, 22. cold, clearing, 23. moderating, 24. thunder, 25. clouds, drizzly, 26. damp day, 27. clearing, 28. windy, 29. squally, 30. high winds, 31. unsettled.

"Now," said the storekeeper, as he gazed proudly at the lettering of his new brass sign, "that's what I call polished English."

12th month.

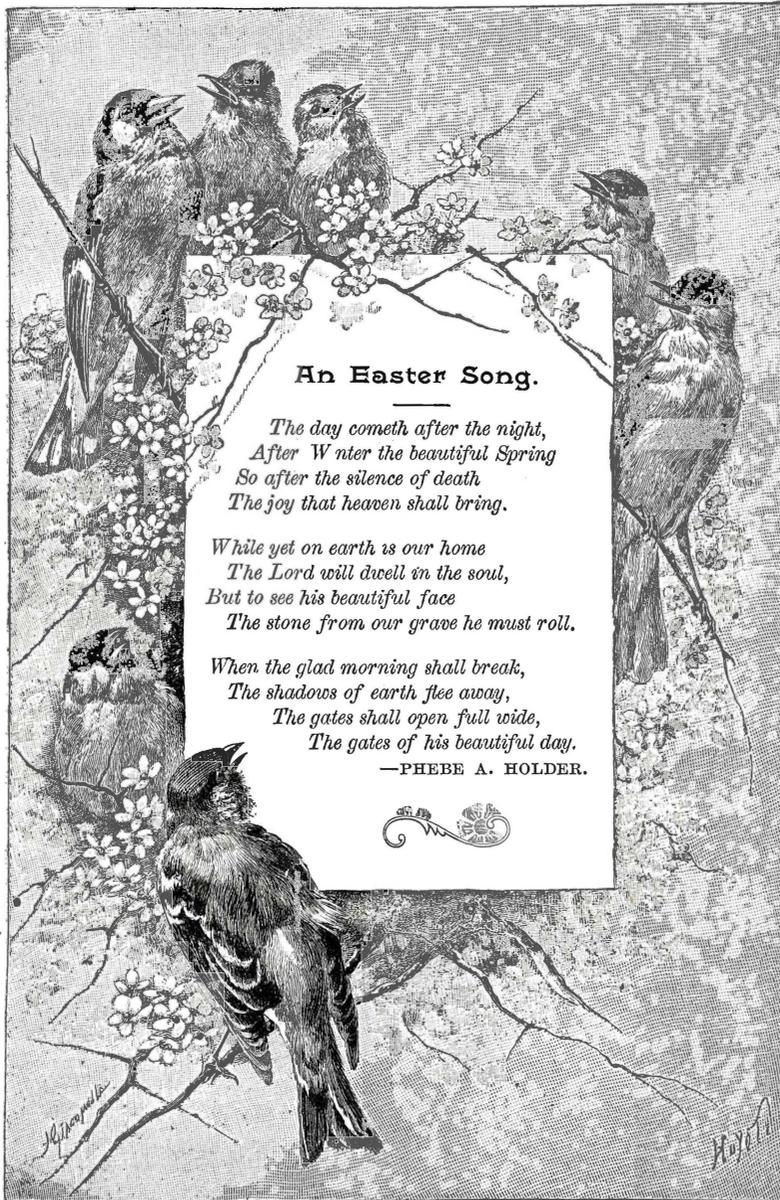
DECEMBER, 1895.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
48. 1st Sunday in Advent.				Day's length, 9 h. 22 m.				
Sunday	1	Jas. Dunlap d. 1884	Altair sets 9.34 ☾	11 49	7 19	4 41		6 24
Monday	2	John Ruysbroek	2. 1.10 a. m. ☾	11 50	7 20	4 40		rises
Tuesday	3	John Walter d. 1818	Sirius rises 8.58	11 50	7 20	4 40		5 41
Wednesday	4	G. v. Zuetphen	7* south 10.56	11 51	7 21	4 39		6 57
Thursday	5	Abigail	♁ in ☿	11 51	7 21	4 39		7 47
Friday	6	Nicolaus	♁ ♃ ☽	11 51	7 22	4 38		8 29
Saturday	7	C. Hammer b. 1809	♃ rises 8.41	11 52	7 22	4 38		9 36
49. 2nd Sunday in Advent.				Day's length, 9 h. 16 m.				
Sunday	8	Fr. Ad. Lampe	♁ ♃ ☽	11 52	7 23	4 37		10 28
Monday	9	Benj. Schmolck	9. 1.41 a. m. ☿	11 53	7 23	4 37		morn.
Tuesday	10	Paul Eber	♁ south 10.31	11 53	7 23	4 37		12 14
Wednesday	11	H. v. Zuetphen	♀ in perihelion.	11 54	7 24	4 36		1 28
Thursday	12	Christ. Glaus d. 1875	♁ ♀ ☽	11 54	7 24	4 36		2 40
Friday	13	Berthold	♁ ♃ ☽, ♁ ♃ ☽	11 55	7 24	4 36		3 58
Saturday	14	Dioseurus	♁ ♃ ☽, ♁ in ☿	11 55	7 24	4 36		5 00
50. 3rd Sunday in Advent.				Day's length, 9 h. 12 m.				
Sunday	15	Ignatius	♁ in aphelion, ♁ ♃ ☽	11 56	7 24	4 36		6 10
Monday	16	Ananias	16. 1.2 a. m. ☾	11 56	7 25	4 35		sets
Tuesday	17	M. Yauch d. 1885	Achemar s. 7.46	11 57	7 25	4 35		5 17
Wednesday	18	<i>Ember Day</i>	Sirius south 12.53	11 57	7 25	4 35		6 18
Thursday	19	Abraham	Algol south 8.50	11 58	7 25	4 35		7 20
Friday	20	A. Schaeffer	♁ ♃ ☽—Superior	11 58	7 25	4 35		8 24
Saturday	21	Thomas	☽ enters ♃, <small>Winter Begins, Shortest Day.</small>	11 59	7 26	4 34		9 20
51. 4th Sunday in Advent.				Day's length, 9 h. 8 m.				
Sunday	22	Hugo McKeil	♁ ♀ ♃	11 59	7 25	4 35		10 18
Monday	23	Anna du Bourg	☽ in apogee.	12 0	7 25	4 35		11 16
Tuesday	24	Farnsworth d. 1883	24. 11.53 p. m. ☽	12 0	7 25	4 35		morn
Wednesday	25	Christmas	7* south 9.48	12 1	7 25	4 35		12 08
Thursday	26	Stephen	♃ south 2.24	12 1	7 25	4 35		1 20
Friday	27	F. Kreckler, sr. d. 1888	Arietas south 7.34	12 2	7 25	4 35		2 31
Saturday	28	Innocents	♁ ♀ ♃	12 2	7 24	4 36		3 57
52. Sunday after Christmas.				Day's length, 9 h. 12 m.				
Sunday	29	David	Aldebaran south 9.54	12 3	7 24	4 36		5 05
Monday	30	J. P. Leib b. 1802	Sirius s. 8.4 ☾	12 3	7 24	4 36		6 10
Tuesday	31	Sylvester	31. 3.3 p. m.	12 3	7 24	4 36		rises

Weather Forecast.—1. Cold, 2. clouding, 3. snow, 4. stormy, 5. gloomy day, 6. clouds, 7. variable, 8. fine day, 9. change, 10. damp day, 11. foggy, cloudy, 12. moderating, 13. hazy, 14. rain, 15. showery, 16. colder, 17. wintry, 18. threatening, 19. unsettled, 20. cloudy, cold, 21. dismal, 22. gloomy day, 23. raw, cold day, 24. moderating, 25. clouds, 26. disagreeable, 27. clearing, 28. cloudy, rainy, 29. cold, 30. clear, brilliant, 31. clouding.

Domestic: "Ooo! Ooo! Ooo! I saw a ghost on the back stairs. I'm sure I did. It was a woman."—Mistress: "Horrors! How was she dressed?"



A SYMPHONY.

SUNDAY-SCHOOL CALENDAR.

STUDIES IN THE GOSPELS.

FIRST QUARTER.

Lesson I.—January 6.

John the Baptist Beheaded. Mark 6. 17-29.
Memory Verses, 26-28.

Golden Text.—Fear not them which kill the body, but are not able to kill the soul. Matt. 10. 28.

Topic.—Suffering for Righteousness' Sake.

Daily Bible Readings.

M.—John the Baptist Beheaded. Mark 6. 17-29.
Tu.—A Dangerous Woman. Judg. 16. 4-21.
W.—Holy Women. 1 Pet. 3. 1-7.
Th.—Elijah and Jezebel. 1 Kings 19. 1-18.
F.—Message from John in Prison. Luke 7. 18-35.
Sa.—Reward of the Persecuted. Rev. 7. 9-17.
Su.—The Beatitudes. Matt. 5. 1-12.

Lesson II.—January 13.

Feeding the Five Thousand. Mark 6. 30-44.
Memory Verses, 41, 42.

Golden Text.—He hath filled the hungry with good things. Luke 1. 53.

Topic.—Christ Supplies Present Wants.

Daily Bible Readings.

M.—Feeding the Five Thousand. Mark 6. 30-44.
Tu.—Miracle of the Manna. Ex. 16. 4. 14-36.
W.—Miracle of the Meal and Oil. 1 Kings 17. 1-16.
Th.—Supply of Present Wants. Matt. 6. 19-34.
F.—Blessings and Trials. 1 Pet. 3. 8-22.
Sa.—Bread from Heaven. John 6. 30-40.
Su.—The Bread of Life. John 6. 41-58.

Lesson III.—January 20.

Christ the Bread of Life. John 6. 25-35.
Memory Verses, 33-35.

Golden Text.—He gave them bread from heaven to eat. John 6. 31.

Topic.—The Satisfying Portion.

Daily Bible Readings.

M.—Christ the Bread of Life. John 6. 25-35.
Tu.—The True Bread. John 6. 47-58.
W.—The Water of Life. John 4. 5-15.
Th.—The River of Life. Ez. 47. 1-5.
F.—The Tree of Life. Rev. 22. 1-14.
Sa.—The Fountain of Life. Rev. 22. 15-21.
Su.—The Manna. Ex. 16. 11-17.

Lesson IV.—January 27.

The Great Confession. Matt. 16. 13-23.
Memory Verses, 13-16.

Golden Text.—Thou art the Christ, the Son of the living God. Matt. 16. 16.

Topic.—The Divinity of Christ.

Daily Bible Readings.

M.—The Great Confession. Matt. 16. 13-23.
Tu.—John the Baptist's Confession. John 1. 19-36.
W.—The First Disciple's Confession. John 1. 37-51.
Th.—The Samaritan Woman's Confession. John 4. 19-42.
F.—The Blind Man's Confession. John 9. 17-38.
Sa.—The Apostle's Confession. Acts 4. 1-21.
Su.—Paul's Confession. Acts 24. 10-27.

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Lesson V.—February 3.

The Transfiguration. Luke 9. 28-36.

Memory Verses, 29-31.

Golden Text.—This is my beloved Son, in whom I am well pleased; hear ye Him. Matt. 17. 5.

Topic.—A Revelation of Christ's Glory.

Daily Bible Readings.

M.—The Transfiguration. Luke 9. 28-36.
Tu.—A Voice from Heaven. Mark 1. 6-11.
W.—The Father's Testimony. John 12. 23-30.
Th.—Peter's Recollection. 2 Pet. 1. 12-21.
F.—Communion Glory. Exod. 34. 29-35.
Sa.—The Glory of the Lord. 2 Cor. 3. 7-18.
Su.—Glory of Christ. Rev. 1. 9-18.

Lesson VI.—February 10.

Christ and the Children. Matt. 18. 1-14.

Memory Verses, 2-4.

Golden Text.—It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18. 14.

Topic.—The Children's Friend.

Daily Bible Readings.

M.—Christ and the Children. Matt. 18. 1-14.
Tu.—Peter's Teaching. 1 Pet. 5. 5-11.
W.—Humility of Jesus. Phil. 2. 3-9.
Th.—Who are Blessed. Matt. 5. 1-12.
F.—Seeking the Lost. Luke 15. 1-10.
Sa.—God's Willingness to Save. Ezek. 18. 23-32.
Su.—True Greatness. Mark 9. 33-42.

Lesson VII.—February 17.

The Good Samaritan. Luke 10. 25-37.

Memory Verses, 25-27.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. 19. 18.

Topic.—An Example of Mercy.

Daily Bible Readings.

M.—The Good Samaritan. Luke 10. 25-37.
Tu.—Samaritans Despised. John 4. 1-9.
W.—"Bless and curse not." Rom. 12. 9-19.
Th.—The Royal Law. Jas. 2. 1-9.
F.—Supremacy of Love. 1 Cor. 13. 1-10.
Sa.—God's Goodness to All. Matt. 5. 43-48.
Su.—Love to the Brethren. 1 John 3. 14-24.

Lesson VIII.—February 24.

Christ and the Man Born Blind. John 9. 1-11.

Memory Verses, 1-3.

Golden Text.—I am the Light of the World. John 9. 5.

Topic.—Christ the Light of Men.

Daily Bible Readings.

M.—Christ and the Man Born Blind. Joh. 9. 1-11.
Tu.—Christ and the Palsied Man. Matt. 9. 1-8.
W.—Questionings. John 9. 13-21.
Th.—"One thing I know." John 9. 23-34.
F.—Bartimeus. Mark 10. 46-52.
Sa.—Willful Blindness. Matt. 13. 10-17.
Su.—Spiritual Sight. 2 Cor. 4. 1-6.

Lesson IX.—March 8.

The Raising of Lazarus. John 11. 30-45.

Memory Verses, 33-36.

Golden Text.—I am the resurrection and the life. John 11. 25.**Topic.**—Christ's Power over Death.*Daily Bible Readings.**M.*—The Raising of Lazarus. John 11. 30-45.*Tu.*—The Sickness of Lazarus. John 11. 1-10.*W.*—The Death of Lazarus. John 11. 11-29.*Th.*—The Widow's Son Raised. Luke 7. 11-23.*F.*—The Ruler's Daughter Raised. Mark 5. 35-42.*Sa.*—Resurrection of Christ. Matt. 28. 1-10.*Su.*—General Resurrection. 1 Cor. 15. 51-58.

Lesson X.—March 10.

The Rich Young Ruler. Mark 10. 17-27.

Memory Verses, 21, 22.

Golden Text.—Seek ye first the kingdom of God.

Matt. 6. 33.

Topic.—The Condition of Discipleship.*Daily Bible Readings.**M.*—The Rich Young Ruler. Mark 10. 17-27.*Tu.*—The Commandments. Exod. 20. 1-17.*W.*—God of Mammon. Matt. 6. 19-34.*Th.*—Unmerciful Rich Man. Luke 16. 19-31.*F.*—Selfish Rich Man. Luke 12. 16-23.*Sa.*—Rewarded on Earth. Job 42. 10-17.*Su.*—Rewarded in Heaven. Rev. 7. 9-17.

Lesson XI.—March 17.

Zaccheus the Publican. Luke 19. 1-10.

Memory Verses, 8-10.

Golden Text.—The Son of man is come to seek and to save that which was lost. Luke 19. 10.**Topic.**—The Lord Welcomed.*Daily Bible Readings.**M.*—Zaccheus the Publican. Luke 19. 1-10.*Tu.*—The Call of Levi. Luke 5. 27-32.*W.*—Receiving Christ. John 1. 6-14.*Th.*—The Last First.—Matt. 21. 28-32.*F.*—Whosoever. Rom. 10. 5-13.*Sa.*—A Son of Abraham. Gal. 3. 1-9.*Su.*—To the Uttermost. Heb. 7. 19-25.

Lesson XII.—March 24.

The Mission of the Seventy (Missionary Lesson). Luke

Memory Verses, 1, 2, 10. 1-9.

Golden Text.—Pray ye therefore the Lord of the Harvest that He would send forth laborers in His vineyard. Luke 10. 2.**Topic.**—Christ's Amassadors.*Daily Bible Readings.**M.*—The Mission of the Seventy. Luke 10. 1-9.*Tu.*—Result of the Mission. Luke 10. 17-24.*W.*—The Power of Faith. Matth. 8. 1-13.*Th.*—Upbraiding Unbelief. Matt. 11. 16-24.*F.*—Receiving the Gospel. John 4. 1-27.*Sa.*—Evangelical Preaching. Acts 2. 14-36.*Su.*—Co-Workers. 2 Cor. 6. 1-16.

Lesson XIII.—March 31.

Review.**Golden Text.**—Take my yoke upon you, and learn of me. Matt. 11. 29.**Topic.**—The great Teacher.*Daily Bible Readings.**M.*—John the Baptist Beheaded. Mark 6. 17-29.

Feeding the Five Thousand. Mark 6. 30-44.

Tu.—Christ the Bread of Life. John 6. 25-35.

The Great Confession. Matt. 16. 13-23.

W.—The Transfiguration. Luke 9. 28-36.

Christ and the Children. Matt. 18. 1-14.

Th.—The Good Samaritan. Luke 10. 25-37.

Christ and the Man Born Blind. John 9. 1-11.

F.—The Raising of Lazarus. John 11. 30-45.

The Rich Young Ruler. Mark 10. 17-27.

Sa.—Zaccheus the Publican. Luke 19. 1-10.*Su.*—The Mission of the Seventy. Luke 10. 1-9.**STUDIES IN THE GOSPELS.****SECOND QUARTER.**

Lesson I.—April 7.

The Triumphal Entry. Mark. 11. 1-11.

Memory Verses, 9-10.

Golden Text.—Hosanna: blessed is He that cometh in the name of the Lord. Mark 9. 11.**Topic.**—Jesus is our King.*Daily Bible Readings.**M.*—The Triumphal Entry. Mark 11. 1-11.*Tu.*—Psalm of Triumph. Ps. 24. 1-10.*W.*—Christ's Kingdom.—Jer. 53. 12-18.*Th.*—Mocking Worship. John 19. 1-7.*F.*—Christ's Second Coming. 1 Thess. 4. 13-18.*Sa.*—The New Jerusalem. Rev. 21. 18-27.*Su.*—The Heavenly Triumph. Rev. 19. 1-16.

Lesson II.—April 14.

Easter Lesson. 1 Cor. 15. 3-14.

Memory Verses, 12-14.

Golden Text.—Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15. 20.**Topic.**—The Pledge of our Resurrection.*Daily Bible Readings.**M.*—Easter Lesson. 1 Cor. 15. 3-14.*Tu.*—He Saw no Corruption.—Psa. 16.*W.*—Prophecy Fulfilled. Acts 13. 26-37.*Th.*—Witnesses. Acts 2. 22-33.*F.*—The Mourner Comforted. John 20. 11-18.*Sa.*—Proofs of the Resurrection. 1 Cor. 15. 1-10.*Su.*—Results of the Resurrection. 1 Cor. 1. 12-22.

Lesson III.—April 21.

Watchfulness. Matt. 24. 42-51. (Temperance Lesson.)

Memory Verses, 44-46.

Golden Text.—Take ye heed, watch and pray. Mark 13. 33.**Topic.**—The Blessed Servant.*Daily Bible Readings.**M.*—Watchfulness. Matt. 24. 42-51.*Tu.*—Watching against Evil Snakes. 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. 3-18.

Lesson IV.—April 28.

The Lord's Supper. Mark. 14. 12-26.

Memory Verses, 22-24.

Golden Text.—This do in remembrance of Me. Luke 22. 19.**Topic.**—In Remembrance of Christ.*Daily Bible Readings.**M.*—The Lord's Supper. Mark 14. 12-26.*Tu.*—Two Messengers. Luke 22. 7-22.*W.*—Upper Room. Matt. 26. 19-35.*Th.*—Preparing the Passover. Ex. 12. 21-27.*F.*—Eating the Passover. John 13. 12-30.*Sa.*—After the Passover. John 18. 1-14.*Su.*—The Hymn. Ps. 118. 1-29.

Lesson V.—May 5.

The Agony in Gethsemane. Mark 14. 32-42.

Memory Verses, 34-36.

Golden Text.—The cup which my Father hath given me, shall I not drink it? John 18. 11.**Topic.**—Conflict and Victory.*Daily Bible Readings.**M.*—The Agony in Gethsemane. Mark 14. 32-42.*Tu.*—The Agony Foretold. Isa. 53. 1-6.*W.*—The Humiliation of Christ. Heb. 2. 1-18.*Th.*—The Reward of Lowliness. Phil. 2. 1-11.*F.*—The Prayer of the Saviour. Heb. 5. 1-10.*Sa.*—The Benefit of Suffering. 2 Cor. 4. 1-18.*Su.*—Rejoicing in Affliction. 1 Pet. 4. 1-13.

Lesson VI.—May 12.

Jesus before the High Priest. Mark 14. 53-64.

Memory Verses, 60-62.

Golden Text.—He is despised and rejected of men. Isa. 53. 3.**Topic.**—Christ Rejected.*Daily Bible Readings.**M.*—Jesus before the High Priest. Mark 14. 53-64.*Tu.*—The Temple. 1 Kings 6. 1-38.*W.*—Rebuilding the Temple. Ezra 3. 8-13.*Th.*—Destruction Foretold. Luke 21. 5-24.*F.*—After Three Days. Luke 24. 1-12.*Sa.*—Son of God. Matt. 17. 4-13.*Su.*—Coming in Clouds. Rev. 1. 7-20.

Lesson VII.—May 19.

Jesus Before Pilate. Mark 15 1-15.

Memory Verses, 14. 15.

Golden Text.—But Jesus yet answered nothing, so that Pilate marveled. Mark 15. 5.**Topic.**—Delivered for Envy.*Daily Bible Readings.**M.*—Jesus Before Pilate. Mark 15. 1-15.*Tu.*—The Admonition of Pilate's Wife. Matt. 27. 15-25.*W.*—Jesus Answers Pilate's Questions. John 18. 28-40.*Th.*—Pilate yields to the People. Luke 23. 13-26.*F.*—Pilate Condemns Jesus. John 19. 1-16.*Sa.*—Pilate and Herod against Christ. Acts 4. 28-30.*Su.*—The Good Confession before Pilate. 1 Tim. 6. 11-21.

Lesson VIII.—May 26.

Jesus on the Cross. Mark 15. 22-37.

Memory Verses, 25-27.

Golden Text.—While we were yet sinners Christ died for us. Rom. 5. 8.**Topic.**—Our Suffering Redeemer.*Daily Bible Readings.**M.*—Jesus on the Cross. Mark 15. 22-37.*Tu.*—Despised and Rejected. Isa. 53. 1-12.*W.*—The Mocking Priests. Matt. 27. 39-50.*Th.*—The Words on the Cross. John 19. 25-37.*F.*—A Type. Num. 21. 1-9.*Sa.*—Christ's Allusion. John 3. 11-21.*Su.*—David's Prophecy. Psa 22. 1-18.

Lesson IX.—June 2.

The Resurrection of Jesus. Mark 16. 1-8.

Memory Verses, 6, 7.

Golden Text.—The Lord is risen indeed. 24. 34.**Topic.**—The Risen Lord.*Daily Bible Readings.**M.*—The Resurrection of Jesus. Mark 16. 1-8.*Tu.*—The First Day. Matt. 28. 1-10.*W.*—The Empty Tomb. Luke 24. 1-12.*Th.*—Entering the Tomb. John 20. 1-10.*F.*—“He is risen.” 1 Cor. 15. 12-24.*Sa.*—We Shall Live Also. John 14. 1-9.*Su.*—Victory over Death. 1 Cor. 15. 50-58.

Lesson X.—June 9.

The Walk to Emmaus. Luke 24. 13-32.

Memory Verses, 25-27.

Golden Text.—He opened to us the Scriptures. Luke 24. 32.**Topic.**—Blessed Companionship.*Daily Bible Readings.**M.*—The Walk to Emmaus. Luke 24. 13-32.*Tu.*—Hard to Believe. Mark 16. 9-14.*W.*—The Righteous King. Jer. 23. 1-6.*Th.*—The Messiah. Dan. 9. 21-27.*F.*—Moses and the Prophets. Acts 3. 19-26.*Sa.*—Scripture Testimony. John 5. 39-47.*Su.*—Testified Beforehand. 1 Pet. 1. 1-12.

Lesson XI.—June 16.

Peter and the Risen Lord. John 21. 4-17.

Memory Verses, 15-17.

Golden Text.—Lord, thou knowest all things; thou knowest that I love thee. John 21. 17.**Topic.**—Peter Restored.*Daily Bible Readings.**M.*—Peter and the Risen Lord. John 21. 4-17.*Tu.*—Peter at Pentecost. Acts 2. 14-36.*W.*—The Prodigal Restored. Luke 15. 11-32.*Th.*—Test of Discipleship. John 14. 15-31.*F.*—The Great Shepherd. Heb. 13. 15-25.*Sa.*—God's Love to us. 1 John 3. 1-24.*Su.*—The Excellence of Love. 1 Cor. 13. 1-13.

Lesson XII.—June 23.

The Saviour's Parting Words. Luke 24. 44-53. (Memory Verses, 45-47. [sionary Lesson.]**Golden Text.**—Go ye therefore, and teach all nations. Matt. 28. 19.**Topic.**—The Great Commission.*Daily Bible Readings.**M.*—The Saviour's Partings Words. Luke 24. 44-53.*Tu.*—Spiritual Sight. Psa. 119. 9-18.*W.*—Enlightened Understanding. Eph. 1. 15-23.*Th.*—For All Nations. Isa. 25. 1-9.*F.*—The Spirit Promised. John 14. 23-31.*Sa.*—The Last Command. Matt. 28. 16-20.*Su.*—The Ascension. Acts 1. 1-9.

Lesson XIII.—June 30.

Review.**Golden Text.**—Looking unto Jesus the author and finisher of our faith. Heb. 12. 2.**Topic.**—Jesus the Saviour of the World.*Daily Bible Readings.**M.*—The Triumphal Entry. Mark 11. 1-11.

Easter Lesson. 1 Cor. 15. 3-14.

Tu.—Watchfulness. Matt. 24. 42-51.

The Lord's Supper. Mark 14. 12-26.

W.—The Agony in Gethsemane. Mark 14. 32-42.

Jesus Before the High Priest. Mark 14. 53-64.

Th.—Jesus Before Pilate. Mark 15. 1-15.

Jesus on the Cross. Mark 15. 22-37.

F.—The Resurrection of Jesus. Mark 16. 1-8.

The Walk to Emmaus. Luke 24. 13-32.

Sa.—Peter and the Risen Lord. John 21. 4-17.*Su.*—The Saviour's Parting Words. Luke 24. 44-53.

Lesson V.—November 3.

Samuel the Judge. 1 Sam. 7. 5-15.
Memory Verses, 12, 13.

Golden Text.—Hitherto hath the Lord helped us.
1 Sam. 7. 12.

Topic.—A God-Fearing Ruler.

Daily Bible Readings.

M.—Samuel the Judge. 1 Sam. 7. 5-15.
Tu.—Asa's Reformation. 2 Chron. 15. 1-15.
W.—Encouragement to Repent. Psa. 130. 1-3.
Th.—Divine Deliverance. Psa. 18. 16-36.
F.—The Lord's Help. Isa. 44. 1-3.
Sa.—Ministry of John the Baptist. Luke 3. 1-14.
Su.—Prayer for Rulers. Psa. 72. 1-20.

Lesson VI.—November 10.

Saul Chosen King. 1 Sam. 10. 17-27.
Memory Verses, 24, 25.

Golden Text.—The Lord reigneth; let the earth rejoice. Psa. 97. 1.

Topic.—Chosen of the Lord.

Daily Bible Readings.

M.—Saul Chosen King. 1 Sam. 10. 17-27.
Tu.—Saul Inquiring for Samuel. 1 Sam. 9. 6-14.
W.—Saul Anointed King. 1 Sam. 10. 1-13.
Th.—Another Saul. Acts 9. 1-13.
F.—The Delight of Kings. Prov. 9. 1-13.
Sa.—Gifts to the King. Matt. 2. 1-13.
Su.—The King of Glory. Psa. 24. 1-10.

Lesson VII.—November 17.

Saul Rejected. 1 Sam. 15. 10-23.
Memory Verses, 10, 11.

Golden Text.—To obey is better than sacrifice. 1 Sam. 15. 22.

Topic.—Effect of Disobedience.

Daily Bible Readings.

M.—Saul Rejected. 1 Sam. 15. 10-23.
Tu.—Saul's First Act of Disobedience. 1 Sam. 13. 1-16.
W.—Jonathan's Exploits. 1 Sam. 14. 6-23.
Th.—Saul and Amalek. 1 Sam. 15. 1-9.
F.—Israel's Sin. Acts 7. 37-53.
Sa.—Israel's Rejection. Matt. 21. 33-46.
Su.—Paul's Interest in Israel. Rom. 10. 1-13.

Lesson VIII.—November 24.

The Woes of Intemperance. Isa. 5. 11-23.
Memory Verses, 11-13.

Golden Text.—Woe unto them that rise up early in the morning, that they may follow strong drink. Isa. 5. 11.

Topic.—Intemperance Ruins.

Daily Bible Readings.

M.—The Woes of Intemperance. Isa. 5. 11-23.
Tu.—Wine a Mocker. Prov. 20. 1-7.
W.—Drink and Poverty. Prov. 21. 10-17.
Th.—The Rechabites. Jer. 35. 12-19.
F.—Daniel's Abstinence. Dan. 1. 8-20.
Sa.—Shut Out of the Kingdom. Gal. 5. 16-26.
Su.—Walking Wisely. Eph. 5. 6-20.

Lesson IX.—December 1.

David Anointed King. 1 Sam. 16. 1-13.
Memory Verses, 12, 13.

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

Topic.—God's Choice of a King.

Daily Bible Readings.

M.—David Anointed King. 1 Sam. 16. 1-13.
Tu.—David and Saul. 1 Sam. 16. 14-23.
W.—The Lord's Knowledge. Psa. 139. 1-24.
Th.—The Lord's Choice. 1 Chron. 28. 1-11.
F.—David and His Kingdom. Psa. 89. 15-37.
Sa.—The Son of David. Jer. 23. 1-8.
Su.—Anointed with the Holy Ghost. Matt. 3. 1-17.

Lesson X.—December 8.

David and Goliath. 1 Sam. 17. 38-51.
Memory Verses, 44, 45.

Golden Text.—The battle is the Lord's. 1 Sam. 17. 47.

Topic.—In the Name of the Lord of Hosts.

Daily Bible Readings.

M.—David and Goliath. 1 Sam. 17. 38-51.
Tu.—David in the Camp. 1 Sam. 17. 12-25.
W.—David's Courage. 1 Sam. 17. 26-31.
Th.—David's Victory. 1 Sam. 17. 52-58.
F.—Spiritual Enemies. Eph. 6. 10-24.
Sa.—Victory of Christ. Matt. 4. 1-10.
Su.—Praise. Psa. 9th. 1-13.

Lesson XI.—December 15.

David and Jonathan. 1 Sam. 20. 32-42.
Memory Verses, 41, 42.

Golden Text.—There is a friend that sticketh closer than a brother. Prov. 18. 24.

Topic.—True Friendship.

Daily Bible Readings.

M.—David and Jonathan. 1 Sam. 20. 32-42.
Tu.—The Covenant of Friendship. 1 Sam. 20. 16-34.
W.—The Last Meeting. 1 Sam. 23. 7-18.
Th.—Counsels about Friendship. Prov. 27. 6-27.
F.—Exhortation to Godliness. Heb. 12. 1-16.
Sa.—The Friendship of Disciples. Acts 4. 24-37.
Su.—The Friendship of Jesus. John 15. 12-27.

Lesson XII.—December 22.

The Birth of Christ. (Christmas Lesson.) Luke 2. 8-20.
Memory Verses, 9-11.

Golden Text.—Behold I bring you good tidings of great joy. Luke 2. 10.

Topic.—Good Tidings.

Daily Bible Readings.

M.—The Birth of Christ. Luke 2. 8-20.
Tu.—The Prince of Peace. Isa. 9. 2-7.
W.—Born a King. Matt. 2. 1-11.
Th.—Reign of Peace. Mich. 4. 1-7.
F.—The Word Made Flesh. John 1. 1-14.
Sa.—A Faithful Saying. 1 Tim. 1. 12-17.
Su.—The Life Given. 2 Tim. 1. 1-10.

Lesson XIII.—December 29.

Review.

Golden Text.—Thy kingdom come. Matt. 6. 10.

Topic.—God Beholds Human Conduct.

Daily Bible Readings.

M.—The Time of the Judges. Judg. 2. 1-12; 16.
The Triumph of Gideon. Judg. 7. 13-23.
Tu.—Ruth's Choice. Ruth 1. 14-22.
The Child Samuel. 1 Sam. 3. 1-13.
W.—Samuel the Judge. 1 Sam. 7. 5-15.
Saul Chosen King. 1 Sam. 10. 17-27.
Th.—Saul Rejected. 1 Sam. 15. 10-23.
The Woes of Intemperance. Isa. 5. 11-23.
F.—David Anointed King. 1 Sam. 16. 1-13.
David and Goliath. 1 Sam. 17. 38-51.
Sa.—David and Jonathan. 1 Sam. 20. 32-42.
Su.—The Birth of Christ. Luke 2. 8-20.

WORTH KNOWING.

POISONOUS AIR IN WELLS.—The poisonous air often found in wells, which frequently causes immediate suffocation to persons descending into them, is carbonic acid gas. It accumulates in the bottom of wells simply because it is much heavier than atmospheric air, and settles into them by the force of its own weight. It is largely absorbed by water, and thus rendered harmless, and for this reason most frequently accumulates in old wells, where there is little or no water. It is always advisable when about to descend into a well which has not been used for some time, or one in which the water has become quite low, to let down a burning candle first. If the air in the well is heavily charged with carbonic acid the light will go out, and as a rule it may be said that when there is not enough oxygen in the air to sustain the combustion of a candle-wick this air can not be safely breathed by human lungs. When the air of wells is too impure to enter it may become purified by agitating so as to drive part of the carbonic acid gas out of the well, and drawing in atmospheric air to dilute the remainder. This is most frequently done by exploding a charge of gunpowder in the well. A simpler means of purifying the air is by lowering a vessel containing ignited charcoal nearly to the bottom. Red-hot coals have the property of absorbing many times their bulk of this gas, and when cooled they may be drawn up, ignited and lowered again. A well in which a candle would not burn within twenty-six feet of the bottom has been purified by this plan in a few hours. Turning a stream of water in the well will also soon absorb the injurious gas; or if the well can be ventilated, this gas can be soon removed by this means.

THE UNION PACIFIC RAILROAD.—The Union Pacific Road was built westward over the mountains, and the Central Pacific Road was built eastward from Sacramento. These two lines were joined, with impressive ceremonies, at Promontory Point, Utah, May 10th, 1869. The last tie, of laurel wood, with a plate of silver upon it, was laid, and the last spike, made of iron, silver and gold, was driven in the presence of a large crowd. The

officers of the road and a large concourse of visitors from East and West were present. Telegraph wires were attached to the last rail, and the last blows were signaled upon bells in Washington, D. C., and other large cities. In many places large crowds have gathered to receive the first intimation conveyed almost instantaneously over the electric wires, that the great work was complete. When the signal was received in San Francisco and elsewhere all the church bells were rung, cannons were fired, and loud huzzas from the gathered crowds rent the air. The day, in fact, was made one of high jubilation and appropriately so, to signalize the successful completion of one of the greatest works ever attempted by man.

THE LOADSTONE OR MAGNETIC IRON ORE. The loadstone or magnet is a kind of iron ore which possesses the property of attracting to itself metallic iron. This property has been known to men from the earliest times, and the name magnet was given to the ore by the Greeks, because it was found in Magnesia, in Asia Minor. This ore of iron contains 27 per cent. of oxygen. It is iron black in color, and has an average specific gravity of about 5. The name loadstone is properly applied only to such specimens as manifest the characteristic of polarity, that is attraction and repulsion in opposite parts. When freely suspended these specimens will turn so as to point north and south. The common spelling of this word is misleading, as it has no etymological connection whatever with the word load. It is derived from the same Saxon word that gives us the verb to lead. The polar star was called the polar star (originally written lode star) because it was the leading or guiding star of the heavens, all mariners being led by this star in their voyages over the sea; and the stone which pointed toward this star was called the lodestone, now universally spelled loadstone. Magnetic iron occurs in primary crystalline rocks, and most abundantly in metamorphic rocks, in which it is found in vast beds. It abounds in Sweden, Norway, Russia, and North America, but is almost wanting in England. It is also found in the form

of sand in North America, in India, and in New Zealand, and other South Sea Islands. The degree of attraction in native magnetic ore is but slight compared to that which is developed in the compound steel horseshoe magnet; or by passing the galvanic current through bars of soft ore or steel. But the native magnet will draw toward it, when suspended, pieces of soft iron or steel placed near it; if touched with steel needles, or splints of soft iron, these will adhere to it; if rolled in iron or steel fillings, these will cling in clusters to its two ends; and finally if one pole of the magnet be touched to the opposite pole of another, the two will forcibly adhere as though fastened together with nails or screws.

CLOCKS AND WATCHES.—The invention of clocks and watches was not the fruit of a single discovery, but was a growth, side by side with the advances of the world in civilization. The earliest clocks, and instruments for measuring the time of the day, were sun dials. The invention of the sun dial is generally attributed to Anaximander, a Grecian astronomer, who died about 547 B. C., but reference to II. Kings XX, 11, shows that a time-measurer of some kind existed two hundred years earlier. The dial was followed by the hour-glass, and this by the clepsydra, or water-clock, which marked time by the escape of water through an orifice. These were introduced into Rome by Scipio Nasica, about 158 B. C., but are believed to have been in use in Chaldea and Egypt for many years previous to that date. About 130 B. C. the water-clock in Rome was improved by the addition of a toothed wheel driven by the flow of the water. The substitution of a weight for water to turn the wheel was probably first made by the Saracens. This invention is often ascribed to Archimedes, 220 B. C., but though there is no doubt that he was the first to make the discovery of the advantage of weights in turning small machines, there is no good evidence that he applied it to the clock. There is record of a clock constructed by Boethius in 510 A. D., of another sent by Pope Paul I. to King Pepin, of France, in the year 760, and of another made by Pacificus, of Verona, in the ninth century, but in regard to all of these, there is doubt whether

they may not have been water-clocks, after all, made in the old-fashioned way. There is no doubt, however, that Gerbert, who subsequently became Pope as Sylvester II., did construct a wheel and weight clock at Magdeburg in 996. And within the next 300 years a number of tower clocks of great size and elaborate workmanship were set up in the churches of Europe and of England. The first watch was a small clock, of course. In 1477, Peter Hele, a clockmaker of Nürnberg, made a clock in the form of an egg which could be carried in the pocket. The production of this cost a year's labor; it was reckoned one of the wonders of the world, and valued by its maker at a price equal to \$1,500 in gold at the present time. And yet it required winding twice a day and varied an hour a day from the correct time. Hele probably invented the fusee spring, but the hair-spring was the invention of Dr. Robert Hooke, an Englishman, in 1658, and the latter was also the first to use a lever escapement in 1666. The use of jewels for the bearing of the pivots was introduced about 1700, and the compensation balance was invented in 1767.

THE WEIGHT OF A GRAIN.—The smallest measure of weight in use, the grain, has its name from being originally the weight of a grain of wheat. A statute passed in England in 1266, ordained that 32 grains of wheat, taken from the middle of the ear and well dried, should make a pennyweight, 20 of which should make an ounce, while 12 ounces were to make a pound. The pound therefore consisted then of 7,680 grains. But several centuries later the pennyweight was divided into 24 grains, which made the troy pound, as now, 5,760 grains. The pennyweight was the exact weight of a silver penny. The standard grain, prescribed by act of Parliament, in the reign of George IV., is such that "a cubic inch of distilled water weighed in air by brass weights, at the temperature of 62 degrees Fahrenheit's thermometer, the barometer being at 30 inches is equal to 252 458-1000 grains."

UNITED STATES COINS.—The United States silver coins range all the way from the 3-cent piece to the dollar, or from 11½ grains to 412½ in weight, and from about ½ inch to 1½ inches in diameter.

HINTS FOR THE HOUSEWIFE.

CREAMED MUSHROOMS.—Clean twelve large mushrooms and put them in a buttered shallow pan, setting them cupside up. Sprinkle with salt and pepper, and dot over with butter; add two thirds cupful of cream, and bake ten minutes. Serve on slices of toast.

BROILED SWORDFISH.—This is a very rich fish. Wipe slices of the fish and season with salt and pepper, then broil ten to twelve minutes. Serve with horse-radish sauce. Cream one-third cupful of butter with a wooden spoon, add a tablespoonful of grated horse-radish, one-half teaspoonful of made mustard, a saltspoonful of salt, and two tablespoonfuls of hot vinegar.

CARPETS.—The carpet being first well shaken, and free from dust, tack it down to the floor; then mix half a pint of bullock's gall with two gallons of soft water; scrub the carpet well with soap and the gall mixture; when perfectly dry it will look like new, as the colors will be restored to their original brightness. The brush used must not be too hard, but rather long in the hair, or it will rub up the nap and injure the carpet.

ORANGE CUSTARDS.—The juice of ten large oranges, a teacupful of sifted sugar, the yolks of twelve eggs and a pint of cream. Sweeten the orange juice with the sugar and set over the fire. Stir constantly until hot, skim and set aside to cool. When nearly cold add the yolks of the eggs beaten very light, and the cream. Put all into a saucepan, and stir over a very slow fire until thick. Pour into cups and serve cold, with a meringue made of the whites of the eggs beaten stiff; with a cup of powdered sugar.

MILK BISCUIT.—Put one quart of sifted flour into a bowl; add to it a heaping tablespoonful of butter or lard; rub well together with the hands until the flour is thoroughly greased; add two heaping teaspoonfuls of baking powder, a teaspoonful of salt, and sufficient milk to make a soft dough, about a half pint, mix and knead quickly. Roll out about half an inch thick, cut with a small round cutter, place two inches apart in greased pans and bake, in a quick oven, fifteen or twenty minutes. These biscuits should be a delicate brown, top and bottom,

light on the sides and snowy white when broken open.

MUTTON CHOPS.—Use six French chops, cut one and one-half inches thick, and split in-two without separating the bone. Cook one heaping teaspoonful of butter, and one teaspoonful of onion juice for five minutes; remove the onion, add four tablespoonfuls of mushrooms chopped fine, and cook five minutes more. Add a tablespoonful of flour, three tablespoonfuls of stock, one teaspoonful of parsley, a saltspoonful of salt, and a speck of cayenne. Spread the inside of the chops with this mixture, press together lightly, and broil in paper cases for ten minutes. The paper used for the cases may be white letter paper, and it should be folded round the chop, and then twisted together. Spanish sauce when served with the mutton, is made in this manner: Cook a tablespoonful each of chopped carrot, onion and celery, and two tablespoonfuls of butter together for five minutes. Add a heaping tablespoonful of chopped raw lean ham, and cook five minutes longer. Now add two tablespoonfuls of flour and brown. Pour on slowly two cupfuls of consomme, add a bit of bay leaf, a sprig of parsley, five cloves and a blade of mace. Simmer half an hour and strain.

MINCED MUTTON.—An economical article to buy once in a while, is a leg of mutton, which should be corned at home for four days, and then boiled. This, or scraps of roast mutton, furnish a good breakfast. Take a cupful and a half of chopped mutton, season it with a bit of butter which should be used to brown the mutton a little, salt and pepper it well, have a bit of onion chopped into it, and then pour enough water over the whole, to keep it from burning. Let it simmer awhile. Toast four slices of graham bread to a nice brown. Lay them on a platter, and pour the minced mutton over them. There should be sufficient moisture to soften the toast, but not to make it mushy. Some men despise mushy food, while others like it. Just study the tastes of the head of the family, and try to make the amount of liquid to the hash to suit his tastes. If

he objects to it altogether, make a thickening with a tablespoonful of flour, add a little more butter, and let it just come to a boil with the mutton. Watercresses, with their peppery flavor, should be served with this, and many like to dress the watercresses separately with vinegar and salt. With good, strong, clear coffee, almost any man will leave home in fine trim for the day, after a breakfast like this.

DUNDEE CAKE.—In making Dundee cake, sift one pound of flour, and rub in one-half pound of butter; add one-half pound of sugar, one-half pound of currants, a few cut up almonds, and one-fourth pound of peel; mix with half a cup of milk; add the yolks and whites of three eggs beaten separately. Bake in a moderate oven for an hour.

GRAHAM BREAD.—Two cups of wheat flour, four cups of Graham flour, two cups of warm milk, one cake of compressed yeast, half cup of molasses, two teaspoons of salt, one teaspoon of soda, dissolved in the water. Make as stiff as can be stirred with a spoon. Let it rise overnight. In the morning beat it a little, form in one or two loaves, put in pans, and when it is risen again bake one hour in a moderate oven.

INFLUENZA.—A writer has a specific for influenza which is in the reach of everybody, and is applicable without the advice of a physician. His process is to heat an iron shovel almost to redness, and pour into this half a teaspoonful of crude carbolic acid, carrying the shovel with the vaporizing acid all through the house in both sleeping apartments and living rooms. The result of this method is the speedy recovery and the future prevention of the disease.

GRAPE FRUIT AND JELLY.—In the Spring, especially, grape fruit is as good as medicine, and unless the family wants to eat it, as they would any fruit, one large piece of it is enough for three, and should be cut into three parts crosswise of the pulp. The common way of fixing these is to cut out the tough white core in the center and fill with sugar, but a prettier and nicer tasting way is to put red jelly, like raspberry, into the place made by removing the core. If the fruit stands for half an hour the jelly will color the pulp a faint pink, while the taste

is tantalizing and sets up an appetite at once.

A DELICIOUS DESSERT.—Butter a pudding mold, slice two stale rolls, dip them in milk, and fill in alternate slices of roll and mince meat until the mold is full. Make a cold custard with five eggs and half a pint of milk, pour it over the pudding, and let it rest for half an hour. If the mold does not then appear quite full, fill up with milk, cover with paper, put a plate over, and steam for one hour and a half. Serve with the following sauce: Beat the yolks of six eggs with sugar to taste, mix gradually with half a pint of grape juice, put in saucepan over fire, stirring well until it thickens; then whisk it well with a wooden fork, and pour round the pudding.

TINY FANCY TARTS may be made from good puff paste. Into a pint of flour rub a generous half pound of finely chopped butter. When the two ingredients are thoroughly blended, set the bowl containing them out of doors or in the ice-box, until the contents are chilled. Then into the flour and butter stir iced water until the paste is of such consistency that it may be rolled out. This rolling process should be done quickly, and in a cool room. With a small cake-cutter cut your pastry into rounds, brush with the white of an egg, and bake quickly. When done two or three of these may be piled on top of one another and spread with currant jelly.

BAKED BLUEFISH.—Clean the fish and remove the gills and eyes, but leave the head on. Wipe nicely outside and in. Crumble three or four slices of bread, rejecting the crust, season with pepper, thyme, salt and butter enough to hold the crumbs together; use no water. Fill the cavity with this mixture, and sew up the fish tightly. Lay it in a good-sized baking-pan, sprinkle over pepper, salt and flour, with butter enough in the pan, and spread over the fish to bake it. Baste it with the gravy in the pan, but do not turn it over. It will take about an hour to bake a fish eighteen inches long. When the finger pressed on the fish meets an inelastic pressure, the fish is done.

A TEMPTING BREAKFAST.—What to get for breakfast, is one of the most important

questions, for it must be something that will be tempting and at the same time sustaining. If it isn't, the housewife must take a little of the blame when a man visits a cafe and takes something to stimulate him until lunch hour. A third idea should look to the cook's comfort, for no woman, however much she likes to cook to please her husband, should spend all her time in getting meals. Choose something that is fairly quickly made. Oatmeal lasts all the year round in many families for breakfast, but it seems a little heavy now, and some of the lighter cereals might be substituted, especially as many of them require far less time to prepare and contain sufficient nourishment to be recommended.

SCOTCH ROLLS.—Remove the tough skin from about five pounds of the flank of beef. A portion of the meat will be found thicker than the rest. With a sharp knife, cut a thin layer from the thick part and lay upon the thin. Mix together three tablespoonfuls of salt, one of sugar, half a teaspoonful of pepper, one-eighth of a teaspoonful of clove and one teaspoonful of summer savory. Sprinkle this over the meat, and then sprinkle with three tablespoonfuls of vinegar. Roll up and tie with twine. Put away in a cold place for twelve hours. When it has stood this time, place in a stewpan with boiling water to cover, and simmer gently for three hours and a half. Mix four heaping tablespoonfuls of flour with half a cupful of cold water, and stir into the gravy. Season to taste with salt and pepper. Simmer half an hour longer. This dish is good hot or cold.

CHOCOLATE PUFFS.—Take half a pound of granulated sugar and one ounce of grated chocolate, and mix them well together. Beat up the white of one egg to a stiff froth, then add the chocolate and sugar; beat again until they are a stiff paste. Sprinkle sugar on writing-paper and drop the mixture on it in drops about the size of a silver quarter dollar. Bake them in a moderate oven. Almond puffs are made in the same way, without the chocolate; blanching half a pound of almonds, and mashing them fine in a mortar, with a little orange-flower water.

PUTTING UP FRUIT—the old process.—Get fresh fruit, wash it clean; put in three or four gallon earthen jars, and press it down

as closely as you can without injuring it; then take two ounces of compound extract salyx (you can get this from any druggist); dissolve it in four gallons of boiling water. When cool pour on enough to cover the fruit. The salyx prevents fermentation, and the water keeps the air from the fruit. Twenty gallons of strawberries, twenty-three gallons of raspberries, forty gallons of peaches, seventeen gallons of grapes have been put up, and not a single gallon lost. Every jar kept perfectly fresh. The fruit looked and tasted just as it did when picked. It is much finer than canned fruit. It is strange that every one does not put up fruit in that way, as it is certainly elegant, so cheap, and healthy.

SPINACH.—Pick over carefully and wash in many waters. Boil in just enough salted water to cover it. When tender squeeze out all the water, pass it through a colander, saute it a few minutes with pepper, butter and salt. Slice hard-boiled eggs and garnish the top. Serve with a slice of lemon to each plate.

WATER-CRESS AND WALNUT SALAD.—Crack thirty walnuts and remove their meat as nearly as possible in unbroken halves. Squeeze over them the juice of one large or two small lemons, and leave them for several hours, or for a day if convenient. Just before dinner pick over in a cool place a full pint of water-cress, wash carefully, and drain it on a napkin. At the last moment drench the cress with a French dressing, spread the nuts over it, give them also a generous sprinkling of the dressing, and serve.

MILANAISE RICE.—Chop half an onion fine; put in a stewpan a piece of butter the size of a walnut, and in this cook a teaspoonful of the onion till it is a pale yellow, then add a small cupful of washed rice and stir till it is a light brown; then add a pint of good stock and seasoning to taste, and boil slowly, covering the dish, till the rice is tender, and the liquid absorbed. This will take half an hour. Then add a tablespoonful of grated cheese, sprinkle a little over the top; let the dish remain on the stove a few minutes, then serve with brown gravy as a vegetable.

HINTS FOR THE FARMER.

FOOD FOR COWS.—It will help a cow that is not giving much milk to feed her with soft food, such as cut hay, with bran and corn meal; also to scald bran and give it to her once a day, a little warm. To soften the udder, rub it well before beginning to milk; this will help the milking.

NUMBER OF FEEDS FOR COWS.—Two feeds a day are sufficient for a cow in the Winter. The stomach of a cow is constructed naturally for such feeding. It is large and capacious, and holds enough food, if necessary, for a whole day. The act of ruminating occupies much more time than the mere eating does, and it should be done slowly. So that a cow may be fed at six or seven o'clock in the morning, and again at six or a little earlier in the evening, and will then eat at each meal enough to keep her busy the rest of the time in rumination. In practice this has been found better than giving three feeds.

DISSOLVING BONES.—The process of dissolving bones with sulphuric acid on a small scale on the farm is attended with considerable danger. An easier way is to ferment the bones with fresh horse manure. If the bones are spread in thin layers through a heap of fresh manure, and kept moist, they will soon become soft and crumble so that they will mix readily with manure.

MICE GIRDLING YOUNG TREES.—The young orchard trees which are girdled on your farm should be examined to see if the mice have been at work on them. If they have, you can get wire cloth for about two cents a square foot, and tie it around the trees to protect them. A little care at the proper time may save many trees. All mulch and weeds should be cleared away from the trunk of the trees.

BEST GRAIN FOR HORSES.—The general verdict of horsemen is that the best single grain for horses is oats, next barley and, lastly, corn. With good, sound, heavy oats, weighing thirty-five to forty pounds to the bushel, horses require no other grain or food, except hay or oat-straw, or hay made from green oats, with peas or tares grown with them. An occasional bran mash is good

for horses under all circumstances; it may be given once a week. It loosens the skin and makes the coat shine, if it is accompanied by a good daily brushing. This is equivalent to and better than medicine any time. Shorts is not a good feed for horses.

LEAVES AND CHAFF.—A writer in "The Farm and Fireside" calls attention to the necessity of keeping the floor of the poultry house covered with leaves or chaff. When there is plenty of litter on the floor the lower drafts are shut off, and the house will be much warmer. It also affords excellent scratching material for the hens, keeping them busy, affording them an opportunity to keep warm by working, and preventing them from becoming indolent and overfat.

TO CURE STUMBLING IN A HORSE.—There are two causes which produce stumbling in horses that are addicted to this habit. One is a general weakness of the muscular system, such as will be noticed in a tired horse, and the other is a weakness of the exterior muscles of the leg, brought about by carrying too much weight on the toe. To effect a cure when stumbling is induced by the latter cause lighten the weight of each front shoe about four ounces, and have the toe made of hard steel instead of iron. Have them made rounding, like the shoe when it is about one-third worn. Give the horse a week's rest, and have the legs showered with a cold spray for a few minutes two or three times a day. Rub them briskly from the chest down to the foot, and walk the horse for an hour twice a day. When you begin driving do not jog him slowly, but let him walk or else drive sharply for a mile or two, and then walk. Do not speed him for several weeks. Many farmer's horses stumble because they wear such heavy shoes and are driven so slowly that they partially fall asleep. When you have a light load or a buggy, keep the horses going at six or seven miles an hour, or at a pace at which they won't fall asleep, and hold up their heads so they won't go down.

BLISTER BEETLES.—There are five species of these beetles common to Ohio, four of

which are more or less destructive. They all breed in the ground, and while in the larval stage are carnivorous, feeding to some extent on the eggs of grasshoppers, and are to this extent to be considered beneficial. It is difficult to find a remedy against their attacks, as, while poison doubtless kills some of them when it is thoroughly applied to the vines of potatoes being attacked by them, the effect is so slow, and there being a continual influx from outside it is well-nigh impossible to thus cope with them to advantage. Driving them on to patches of straw laid down along the edges of fields and burning this is the most effective. It is possible that spraying with Bordeaux mixture may be a protective measure.

DRY FOOD FOR CHICKS.—Dry food is the best for chicks. Many are killed by having too much wet food. They require very little water, but when the food is damp, they are compelled to swallow more water than is beneficial. A leading poultryman has claimed that he could raise more chicks by withholding water altogether than by giving a full supply, but we have no doubt the loss was occasioned more by the water being given in vessels that permitted the chicks to get wet rather than from the quantity consumed. The best results, however, have been obtained from dry food. Cracked corn, wheat, ground oats, and even the dry ground meal has been tested with success. Such food may be placed in a small trough from which the chicks may help themselves and it has the advantage of being less liable to ferment and spoil than when wet. The better way of feeding, however, is to feed at regular intervals, in order to afford a greater variety and avoid waste.

THE NEW ONION CULTURE.—The plan of sowing seed in greenhouse or cold frame and transplanting to the field has been thoroughly tested by T. Greiner and others. Mr. Greiner under unfavorable circumstances, grew Prize Taker onions in this way, and obtained considerably above 1,000 bushels per acre. The claims for this method are that the cost of the crop is lessened, the onions are three or four weeks earlier and of finer appearance. The advantage appears, however, to be considerably greater with foreign varieties adapted to a long season.

DO NOT PLANT cabbages where you had cabbages, or cauliflower or turnips etc., last season. Peas and beans when picked green may not be exhaustive crops, certainly not as exhaustive as when gathered ripe. Yet a good gardener will always try to give these crops a new location every year.

A CHEAP ICEHOUSE.—A New Hampshire correspondent writing to "The New England Farmer" says: Seventeen years ago I dug into a side hill and leveled the ground for the building. I took an iron bar and made holes and set upright poles 4 to 6 inches through, having some long enough at the ends to saw off to get the slant for the roof. I put on 2 by 4 inch plank to lay the roof boards on and covered the building with common hemlock boards. This building is above ground except on the side of the door. The ground is four feet higher than the bottom of the building, which makes it easy to fill with ice. This building stands in the shade of pine trees and keeps ice well. It costs about \$20.

NEATNESS OF LAWNS.—On passing through the country on the approach of Spring, different modes are observed for preserving the richness of lawns by the application of fertilizers made in Autumn, which become dissolved by rain and melting snow. But many of them have an unsightly appearance from the coarse lumps of barn manure roughly scattered over the surface. They would have presented a much better appearance and been more efficient as fertilizers if the lumps had been finely broken when applied and evenly and uniformly spread. But the correction may still be partly made if done early in Spring. A steel rake, a smoothing harrow, or a weeder may be employed for this purpose. Still better, where a fine, handsome velvet of grass is desired, is the use of commercial fertilizers. The "Prairie Farmer" offers some good suggestions on this subject in the use of nitrate of soda. It proposes 150 pounds of nitrate of soda, 200 pounds of powdered phosphate of lime, and 100 pounds of soda ash to the acre, or in that proportion. It is applied on the lawn in the Spring for the April showers. It is, of course sown evenly broad-cast. The whole expense per acre is from \$5.25 to \$6.75.



PRAYING AT GRANDMOTHER'S KNEE.

GRANDMOTHER.

BY SIDNEY DYER.

I see her now, as years ago,
 I saw her in the corner sit,
 As, gently rocking to and fro, [knit.
 She dreamed and dreamed, and knit and

Those busy hands, how patiently
 Stitch after stitch they still repeat!
 Her rich reward it was to see
 Her stockings warming little feet.

I loved to hold the yarn while she
 Would reel it from my outstretched hands—
 Beguiled a captive, at her knee,
 By wondrous tales of fairy lands.

Whene'er our wild and noisy play
 Bade mother check her merry elves,
 "Remember, daughter," she would say,
 Once you and I were young ourselves."

In all her youthful pains and grief,
 Ere half our sorrows we could tell,
 Her words of comfort brought relief;
 She kissed the place and all was well.

The holy book she read alone,
 No more disturbed by earthly things;
 A better land claimed her its own,
 And we could almost see her wings.

She knit and dreamed, till one calm day
 Her sleep grew very long and deep,
 So beautiful we could not play,
 Nor would we wake her from her sleep.

THE RETURN OF THE BIRDS.

When the government calls for our services in connection with the weather department we shall have a new set of flags made to indicate the migrations of the birds. If there be a blizzard approaching we will let people begin to shiver when it strikes them, not before; but the first blue bird that crosses the Ohio shall be signaled a hundred leagues ahead to let everybody know that he is coming and bringing his cheerful whistle with him. And when the robin leaves the American bottom and begins to spread himself over the orchards to the right and left of the great river, we shall tell all the people that these little brothers of the air are winging their happy way toward them.

Could we have things just to our own wish every boy should begin life in the country, in some happy home where there might be just enough of "chores" to encourage industry, but not enough of labor to destroy freedom. What a first chapter that makes for any lad! How to this day we can hear the first blue bird of spring call from the top of the butternut, where he always rested; and the first robin from the harvest apple-tree behind the woodshed, and the martin from the high ridge of the great cow-barn. Then we knew that the suckers would soon be running up the creek, and to follow them would come the trailing arbutus in the woods, and after that the wondrous rhodora, and by that time we could find the "chubs" upon the riffles of the river, and so weeks of paradise lay before us, over whose bright scenes not a cloud floated a shadow. To this day something of the light and glory of a happy childhood shines all about us when the birds come back from their Winter home.

But the birds of our northern States are as impatient to return as we are eager to see them again. By the first week in January they are fighting their way toward the lakes and Manitoba. More than once they are driven back, and it is "nip and tuck" between winds and wings for ninety days; but about the first of April the advance guard has crossed the line into the valley of the Saskatchewan. The east and west extremities of the line are usually a little more forward than the center, for under the shadow of the great ranges Spring seems to push to the north more rapidly than in the central valley of the continent.

With all the uniformity of their return there is an infinite variety in the advance of the birds. Sometimes there will be little skirmish squads of adventurous spirits, brave or foolish videttes, who pierce the very heart of the enemy's country before he has called in his frost pickets. In the middle of February last year we saw such a little company of blue birds sitting on a wire with all their feathers rumped in the raw wind, and appearing half to regret their excess of zeal. At other times we have waked in the second week of March to find suddenly every tree, bush and shrub in the dooryard filled with a whole aviary of songsters.

One of the curious things about the flight and the return of our birds is that all varieties seem to be night travelers. There is no Spring or Fall in which we are not waked by the armies of ducks, geese, and cranes calling out of the invisible depths of air. These larger birds are always vociferous in their journeyings, and some times, when passing at a height which renders them scarcely distinguishable we can hear their voices dropping down upon us from the blue empyrean. The smaller birds fly low, so low in fact that it is not uncommon to find scores of them dead and bloody from contact with the multitudinous wires of the city, into which they have dashed at night. In this way we have picked up in the morning birds as foreign to our own clime as the paroquet or the snow bunting. Ornithologists tell us that the lesser birds take their trips under the cover of darkness to protect themselves from shrike and falcon; but inasmuch as the habit is not peculiar to the smaller birds the explanation does not seem to explain.

Every bird has a flight as distinctive as the gait of the horse or the cow, the creeping of a cat, or the lope of a wolf. It does not take a very keen observation to distinguish between the lumbering progress of the crow the arrow-like directness of a quail; but the bird lover knows the titmouse, the shore lark and the swift, as far as he can see their forms in motion. But when the least of all these creatures launches its downy self from the nest and plies its half-fledged wings it accomplishes a feat which the most skillful mechanic and the most cunning inventor have sought in vain to comprehend and imitate.

It is not to be wondered at that the birds, which minister so little to the body but so largely to the mind, should be favorite objects of contemplation with the poet and homilist, and perhaps no one has said sweeter or truer things of them than our own Long-fellow who asks:

“Do you ne'er think what wondrous beings
these?
Do you ne'er think who made them and who
taught
The dialect they speak, where melodies
Alone are the interpreters of thought?
Whose household words are songs in many
keys,
Sweeter than instrument of man e'er
caught?”

LIFE IN THE STEEL MILLS.

We stood to watch the making of rails; and as the rosy serpent grew slenderer and swifter it seemed to take on life. It curved lightly, unaccountably, and shot with menacing mouth past groups of workmen.

“Sometimes they break,” said my guide, “and then they sweep things.” And his words pictured the swing of a red-hot sythe.

“The wonder to me is you don't all die of exposure and the change of heat and cold.” My guide looked serious. “You don't notice any old men here.” He swept his hand about the building. “It shortens life just like mining; there is no question about that. That, of course, doesn't enter in the usual statement. But the long hours, the strain, and the sudden changes of temperature use a man up. He quits before he gets fifty. I can see lots of fellows here who are failing. They'll lay down in a few years. I went all over that, and I finally came to the decision that I'd peddle groceries rather than kill myself at that business.”

“Well, what is the compensation? I mean, why do men keep on?”

“O, the common hands do it because they had a job, I suppose, and fellows like Joe expect to be one of the high paid men.”

“How much would that be per year?”

“O, three thousand or possibly four thousand a year.”

“Does that pay for what it takes out of you?”

“No, I don't think it does,” he confessed. “Still, a man has got to go into something.”

As night fell the scene became still more grandiose and frightful. I hardly dared move without direction. The rosy ingots, looking like stumps of trees reduced to coals of living fire, rose from their pits of flame, and dropped upon the tables, and galloped head on against the rollers, sending off flakes of rosy scale. As they went through, the giant engine thundered on, reversing with a sound like a near-by cannon; and everywhere the jarring clang of great beams fell upon the ear. Wherever the saw was set at work great wheels of fire rose out of the obscure murk of lower shadow.

HOW MARY BROKE DOWN.

Mary was a young lady of Irish extraction. She had from childhood a strong constitution and vigorous health. She went through the years of academic and collegiate life entirely unhurt, doubtless because of the regularity of her life and the proper hygienic conditions that surrounded it. She had the misfortune to lose her mother by death about the time of her graduation.

Mary's father was a salaried man, and it was necessary that she should become proficient in some art or industry by which she could support herself. With a great love of drawing and painting, she resolved to become skilled in that branch of art, and in due time was entered in the classes at Cooper Union in New York City. Ambitious to excel, she devoted herself to her work with all the diligence and earnestness of her nature. With a sister of hers she boarded in the city with a cousin of theirs, who kept boarders for a living. The breakfast consisted, after the continental custom, of a cup of coffee, and a roll, or a slice of toast, nothing more. On this Mary worked till two, when she came to her boarding house for lunch, which was served at one. She gathered up such leavings as were to be had, and longed for dinner. Her sister, a restless, uncomfortable creature, if Mary seemed disposed to lie down on the bed after her long morning's work, for their room had no lounge in it, would say: "Now, Mary, you're not going to muss up that nice bed, are you? Why don't you get some sewing and do something?" And Mary, of a concessive disposition, would try to heed the wishes of her elder sister, and sit bolt upright in her chair when she should have been resting on the bed.

By the time dinner came she was too faint and tired to eat with any relish. After dinner her father, returned from his work, would insist on her joining in the amusements of the evening.

By the time Mary's year at the art school expired she was utterly broken down. The primary cause was starvation. There is no food in coffee and a bit of toast and a roll; what is that to work on five hours at a stretch? Horses fed in like proportion would

simply fall in their tracks and die. The secondary cause was lack of rest. Mary should have "mussed" the bed until she was thoroughly rested. She should have left the needle untouched until she really desired to use it. She should have had a good, warm, appetizing meal when she came home hungry from work, and have been given free choice as what she should do out of class hours.

She thought she could not afford what was really necessary to her health. But now she is compelled to afford to be an invalid for life, probably, and she finds little comfort in thinking what she might have been and might have done if food and rest had been given her in her year at the art school.

COCOANUTS OF THE SEA.

The coco de-mer, or double cocoanut palm tree, is one of the largest and most remarkable of palms. It is a native of, and only found on a small group of islands called the Seychelles. These form an archipelago in almost the middle of the Indian Ocean, consisting of about eighty islands. Seychelles are the home of the so-called sea cocoanut, or Maldivé double cocoanut—the coco-de-mer. It is the fruit of a peculiar and remarkably fine species of the palm tribe, indigenous to and only found on certain smaller islands of the group, and nowhere else in the world. Botanists give it the name *Lodoicea Seychellarum*.

The fruit is a large double, oblong kidney-shaped nut, covered with a thin husk. After the removal of this the fruit has the appearance of two oblong nuts firmly joined together for over half their length, and which often weigh from thirty to forty pounds. They are borne in bunches, each consisting of nine or ten nuts, so that a whole bunch will often weigh four hundred pounds. It takes ten years to ripen its fruit, the albumen of which is similar in appearance and lines the inner surface of the nut, but, unlike that of the common cocoanut, is too hard and horny to serve as food. The shell is converted into many useful and ornamental articles by the island natives. But the most important part is the leaves which are made into hats and baskets.

So great has the demand been of late years for these that, to obtain them, the trees were cut down, and, no care being taken to extend new plantations, in 1864 the leading botanists in England petitioned the government for protection against this wasteful destruction, for fear that this slow-growing, unique species would eventually become extinct.—It appears, however, from recent information that in one of the islands alone there are many thousands of the trees.

It is true that for many centuries the fruit of this palm tree was only known from specimens of it, which, floating out to sea from the islands, were borne to and cast upon the Maldive and other coasts, the islands, the home of the tree, being at that period unknown. So rare, curious, and mysterious a fruit was held in high regard, and esteemed not only for a supposed religious significance, but in medicine it was believed to be a sovereign antidote to poison. From its rarity it commanded a great price in the Orient. The husk of the nut is a black, rind-like substance, a quarter of an inch thick. Under this is a shell something in character and thickness like that of the ordinary edible cocoanut. The kernel or meat of the nut lines the interior of the shell to a thickness of about an inch.

The coco-de-mer was of old believed by the superstitious orientals to be fruit of some sub-marine palm tree. Rare finds of such nuts as were thrown up on the seashore were valued by the Brahmans and Hindoo fakirs or mendicant priests, who, cutting them apart, would decorate the polished halves with bands of carving in low relief of inscriptions from the Hindoo scriptures. So finished, these formed valued and sacred begging bowls, in which mendicant priests received alms of money or food.

KEEP not back part of the price. Make a full surrender of every motion of thy heart; labor to have but one object and one aim, and for this purpose give God the keeping of thine heart. Cry out for more of the divine influences of the Holy spirit, that so when thy soul is preserved and protected by Him it may be directed into one channel, and one only, that thy life may run deep and pure, and clear and peaceful.

GLADSTONE AND THE SABBATH.

The utterances of this distinguished statesman in respect to the Christian Sabbath are well known. He said on a certain occasion:

“Believing in the authority of the Lord’s day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the workmen of this country, alike in these and yet other higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest.”

Speaking against the Sunday opening of museums, he said:

“From a long experience of a laborious life, I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternatives of rest and labor at the short intervals which are afforded by the merciful and blessed institutions of Sunday, are necessary for the retention of a man’s mind and of a man’s frame in a condition to discharge his duties; and it is desirable as much as possible to restrain the exercise of labor upon the Sabbath, and to secure to the people the enjoyment of the day of rest.”

And again:

“The religious observance of Sunday is a main prop of the religious character of the country. * * * From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence.”

We are not surprised when we read the following words spoken by Gladstone, whose “delight is in the law of the Lord.”

“If asked what is the remedy for the deeper sorrow of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called ‘The old, old story,’ told of in an old, old Book, and taught with an old, old

teaching, which is the greatest and best gift ever given to mankind."

A correspondent of the *Philadelphia Press* of a recent date, writing from Hawarden village, England, says: "I was informed that Mr. Gladstone was staying at his country seat, Hawarden Castle, and that there was a possibility that he would read the lessons for the day on the Sabbath. The village consists of a single street, about half a mile in length, flanked on one side by the demesne wall, and on the other by a straggling line of cottages, all very picturesque and old-fashioned. The avenue through the castle grounds crosses the main street, running down to a curious pointed arch in a sort of chapter house, whence between some splendid elms a superb view over the lowlands of Flintshire and Cheshire is had. Hawarden is an old place, for somewhere in the tenth century, in the sixth year of the reign of Conan, King of North Wales, there was a Christian temple there, with which many singular legends are connected.

"There were quite a number of curious visitors gathered around the side door of the church waiting to see the Gladstone family arrive; but when the bells stopped ringing most of them made for the main entrance and were duly allotted seats in the body of the church.

"There are open seats between the altar and the pulpit. Mr. Gladstone occupies the seat in front, just in rear of the bench fronting on the aisle, and we were placed exactly opposite him, to the east of the organ, behind the pulpit.

"When the anthem was ended Mr. Gladstone walked swiftly but noiselessly up to the lectern, a splendid eagle with outstretched wings, done in carved oak, and read the story of Naaman and the little Syrian maid. His style was the perfection of simplicity, so simple that one was almost tempted to believe it the perfection of art. At first his voice was muffled, but cleared as he went on; the rendering was that of an intelligent layman; there was no clerical droning or monotony. From time to time he turned up the leaves of the folio Bible and turned around, but one lost track of his manner listening to what he had to say."

LION AND TIGER.

It is the opinion of tamers that the tiger is more to be feared than the lion. One will kill the man with as much ease as the other; but the lion gives fair warning of his murderous intentions by rushing at his victim with a roar, whereas the tiger, true representative of the cat tribe, comes sneaking up with the semblance of an affectionate purr, only to set his fangs, with sudden spring, into the very life of his victim. The lion has somewhat greater muscular power than the tiger, but the latter has greater quickness. In intelligence they are about equal.

If a lion and a strong horse were to pull in opposite direction the horse would pull the lion backward with comparative ease; but if the lion were hitched behind the horse, and facing in the same direction, and were allowed to exert his strength in backing, he could easily pull the horse down upon his haunches or drag him across the ring, so much greater is his strength when exerted backward from the hind legs than in forward pulling. A lion springing through the air from a distance of six feet would knock down a horse or bullock with a single blow of his forearm, backed by the momentum of his three hundred pound's weight. A full grown lion in the jungles will jump twenty-five or thirty feet on a level from a running start. In captivity the same lion would clear a distance about half as great. A lion can jump over a fence eight or ten feet high, but not at a bound. He catches first with his forelegs and drags his body after him. I have repeatedly watched the lion Yellow Prince jump over the tigers with a bound which would have cleared an obstacle four or five feet above the floor. Tigers will jump a trifle higher than this. But of all wild animals the leopards are the greatest jumpers, being able to hurl their lithe and beautiful bodies, curled up almost into a ball, extraordinary heights. They bound with ease, for instance, from the floor of the cage so as to touch a ceiling twelve feet high.

For a short distance a lion or a tiger can outrun a man and can equal the speed of a fast horse, but they lose their wind at the end of half a mile at the most. They have little endurance, and are remarkably weak

in lung power. Their strength is the kind which is capable of a terrific effort for a short time. It would take six men to hold a lion down, even after his legs were tied so that he could not use his paws.

THE HELP THAT COMES TOO LATE.

BY MARGARET E. SANGSTER.

This a wearisome world this world of ours,
With it's tangles small and great,
It's weeds that smother the springing flowers,
And it's hapless scribes with fate,
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said,
'Till the ear is deaf to hear,
And woe for the lack of the fainting head,
Of the ringing shout of cheer;
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb,
What booteth a broken spar
Of love thrown out when the lips are dumb,
And life's bark drifteth far?
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth.
A fading rose in a death-cold hand,
That perisheth in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the death beyond your call.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and weary days,
And its struggles forlorn with fate,
Is that bitterest grief too deep for tears,
Of the help that comes too late.



A WOMAN'S MISTAKE.

They were seated on the vine-wreathed veranda—Edith Wells and Raymond Lester—when the old church bell rang out its mellow invitation.

“Shall we go, Edith?” asked the young man, trying to appear wholly indifferent.

“Go where?” She looked up with well-feigned surprise.

“Why, to the temperance meeting; don't you hear the bell?”

“Oh, the idea! You must be jesting. I've heard enough of temperance meetings. But perhaps you wish to go?” coldly.

“Not without you. I have been somewhat interested in them. The ladies are taking hold of the work as if they meant to reform us all: there's need enough.”

“I think they go much too far. What is the use? Men will drink, and the women will have all their work in vain.”

“Not always. They've closed the saloons in several places.”

“Oh, yes, for a time! By the way, you should have been here yesterday. Mrs. Brown was here, and we had a debate. She is in favor of no license, mamma and I for license. Didn't we have a lively time? You should have seen her look of horror when I said I did not care for moderate drinking, and as for cigars, I just doted on the perfume! Of course, I object to drunkenness, but I have no friends too weak to stop drinking when they ought to.”

“They say that is impossible when the appetite is once formed.”

There was an undertone of earnestness in the young man's voice that a more thoughtful person would have noticed, but Edith answered lightly:

“Pshaw! I don't believe it. If a man really wants to break the habit he can, or he's no man. Do you think you could become so unmanly as to be a slave to drink?”

She looked at him half in ridicule, half in proud confidence, but he answered soberly:

“I do not know, Edith.”

“You are too modest; but I'm willing to risk it without any total abstinence pledge.”

“Are you? I was about to propose that we both sign one.”

“Ha! ha! Raymond, that's a good joke. Sign a pledge, indeed!”

"Seriously, Edith, I have been thinking of signing a pledge. I could do it easily now, but in time I may learn to like liquor, and it would be harder. You laugh, but many a strong man has gone down; why not I? We might be on the safe side. A pledge would keep me, for I never broke a promise in my life. What do you say; shall we sign?"

"No; I shall do no such thing. Fancy our being at a party and having to refuse the least sip of wine, because we'd signed a temperance pledge! Do you fear I'll ever be a drunkard?"

"No, no, Edith. I've thought only of myself. I—"

"I'll risk you, Raymond. Don't go and make a fool of yourself. Pardon me, Ray, but it seems so weak and foolish to sign a pledge, that I lose all patience. We could not make the promise now. Papa has already sent for wines for our wedding. Don't think about it, Ray. I can trust you; I haven't a fear."

* * *

Five years had passed away.

A stormy night had settled down upon the city. In many a princely home the heavy curtains were closely drawn, coal heaped upon the grates, while laughter and song sought to smother the shrieks of the keen wintry wind.

In a rickety house which illly sufficed to keep out the storm, a thinly-clad woman, crouching over a few smouldering embers, sought to warm her benumbed fingers in the flickering blaze. Presently the door swung open, letting in a gust of chilling wind, and a poor ragged sot staggered to a chair. Muttering something about the "miserable fire," he drew from his pocket a bottle of whiskey and drank deeply. This seemed to madden the woman, who was watching him with contempt written on every feature.

"Raymond Lester!" would you spend the last dime for whiskey, when your wife and child are starving?"

"Hold your tongue! If you're hungry, go and earn something. If I earn a quarter shoveling snow, and spend it for whiskey, whose business is it?"

"Oh!" moaned the woman, "was it for this that I left a happy home? Dit I think

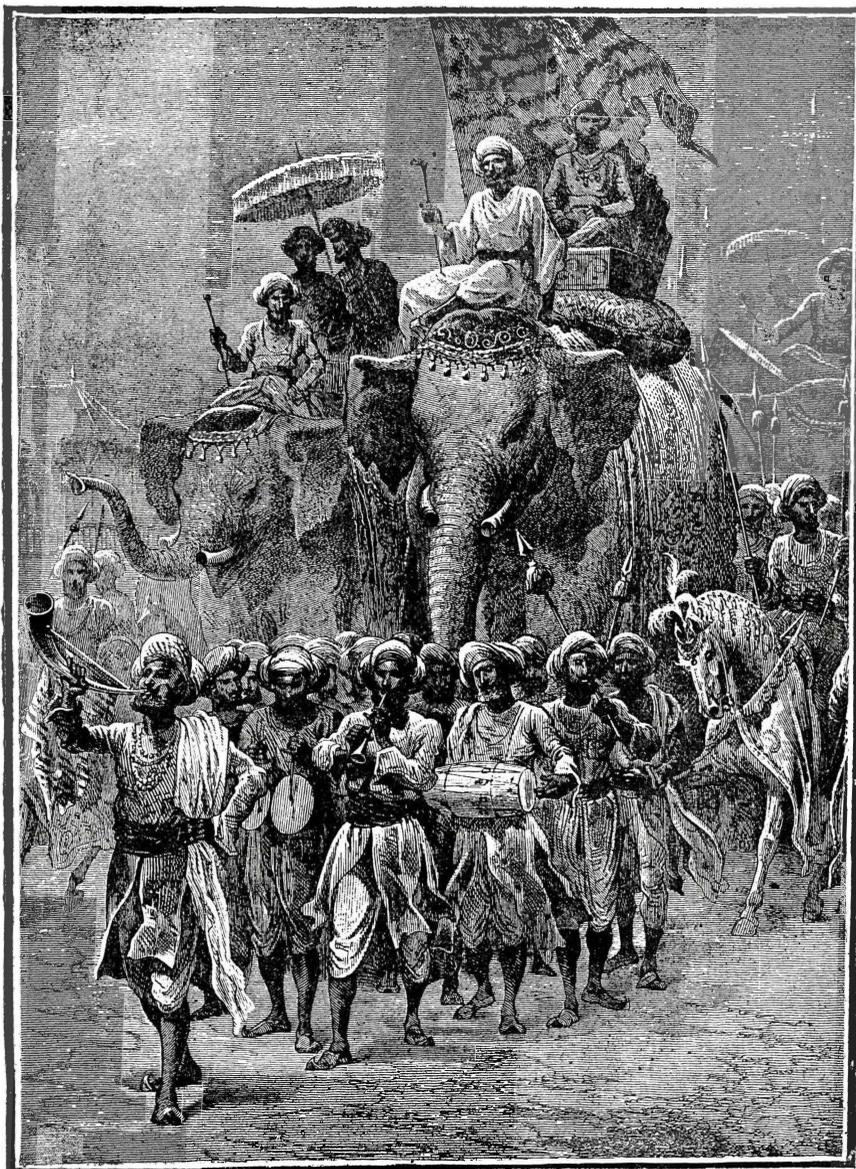
you, *you*, would ever bring me to such depths of sorrow and disgrace?"

"Stop, Edith Lester!" cried the man with a frightful look in his bleared eyes. "Stop and hear what I say. I am a wreck; ruined soul and body. I have brought you to sorrow and disgrace, but, woman, it's your own work! Once I saw my danger; I feared my appetite; I wanted to become a temperance man; but your hands tipped the scales on the side of drunkenness and—hell. Again you've urged me to drink; you've poured the wine for me with your own hand. You kept it on our table. You have said, 'My husband is strong enough to be a moderate drinker;' but I am here, a ruined man! No power on earth can save me now. Someone will care for you, but my doom is sealed. Don't madden me with reproaches; I'm desperate. God knows I meant to have been a good husband. I tried. Oh, Edith, if you had but helped me, I might have been—"

The creaking door was flung wide by a reckless hand, and the roar of the storm deadened Edith's cry of anguish as she sank down alone by the side of her sleeping child. Her work! Ah! what a revelation. All these years she had reproached him, scornfully and bitterly, for his lack of manhood, for sinking lower and lower. Had she indeed tipped the scales? Had her half-serious words carried such a weight of woe? A careless girl's thoughtless words brought a future full of misery. Years of suffering seemed crowded into one short hour, and then came rest long in unconsciousness. — When morning dawned, helpful hands were there to save.

But Raymond Lester, on that bitter night, stung by grief and remorse, wandered far out from the city, and, weary, at last sank down to perish.

Edith, a lonely woman, once more in her father's house, can never escape the scenes that haunt her; the winter storm, the wild wind tossing the tangled hair, the snow and sleet beating upon the face she loved, and a once manly form cold and stiff in death.— When wintry storms beat about her dwelling, she watches through the long night hours, when every gust of wind flings back the cry: "It is all your own work, your own work!"



A HINDOO PROCESSION.

THE KNOCK AT EVENTIDE.

BY CORA A. MATSON.

A knock at the door in the even-time
 When the gold had left the west,
 When the stars shone dim through the mist
 o'erhead
 And the moon had gone to rest.

"Who comes, I pray, at the sleep-time hour,
 When the evening prayers are said?
 Is it one who, long on his way delayed,
 Would shelter seek, and a bed?"

"If the path is long and the moon is hid,
 And the stars give feeble light,
 'Twere well the one to my home should stray
 To find a rest for the night."

"The way is drear through the shadows deep,
 But it leads to a rest most sweet;
 And the hand that knocks at your door alone
 Can thitherward guide your feet."

With a sudden fear o'er the couch I bent
 Where our pale-faced darling lay,
 Too weak to rise for the night-time prayer,
 When the others knelt to pray.

But out with the midnight dark and still
 Was floated our darling's breath,
 For the hand that knocked at our door last
 night
 Was of him whom we call Death.

THE VERTEBRATE CHRISTIAN.

"Be ye steadfast."—1 Cor. 15. 58.

The vertebrate Christian is marked by an erectness of moral backbone such as, in the physical world, is the sign of the highest development and intelligence. He is distinguished for a determination to do his duty, no matter at what cost. The "I can" of free will he has translated into the "I will" of duty.

Steadfastness of purpose is the secret of every successful life. "To dare nobly, to will strongly, and never to falter in the path of duty," is a worthy motto for any man as far as it goes. But no man was ever steadfast in the performance of any truly great work who did not have a large faith in some power higher than his own, and no man was ever strong to do his duty who did not seek

strength from above. Such a man as this would be the last to claim greatness for himself or his work. Carlyle says, "There needs not a great soul to make a hero; there needs a God-created soul that will be true to its origin." But is not this the truest greatness?

The vertebrate Christian is steadfast because he "knows whom he has believed." He has a firm faith, "an obstinate faith in God." He cannot be moved because he stands on the rock. But the vertebrate Christian is not self-willed. Stiffneckedness is not steadfastness, neither is obstinacy one of the fruits of the Spirit. On the contrary, the most steadfast Christian is the man who has surrendered his will fully to God. The Russians have a proverb to the effect that a man cannot be an aspirant for honor who is cursed with a stiff backbone. But that was spoken of an earthly kingdom, not of a heavenly.

The vertebrate Christian does not falter, because he can say, "I know." He expects Christ to conquer, and by this expectation he makes it possible for Christ to give him the victory. He ranges himself on the side of Luther and Cromwell and Knox and Havelock and Gordon and the long line of heroes, reaching from the days of the patriarchs to the present, who have dared to stand fast for principle, "who through faith . . . wrought righteousness," and "obtained a good report through faith."

The Christian of this type is "not ashamed of the Gospel of Christ," either in prayer-meeting or on the cars or at the hotel table. He will not dodge the issue, but will stand upon Christ's side, although alone. He is ready to "stand fast" and all temptation to transgress repel. He is not afraid to be laughed at on account of his religion. He dares to kneel and pray, even though all the rest of the men in the room think him "eccentric." He can neither be bullied into violating his conscience nor sneered out of the kingdom of heaven.

It may often happen that the vertebrate Christian must be antagonistic. Whatever is false, fraudulent or oppressive, he will have to oppose. But he will fight by fair means, and not by foul. If the name of Christ be assailed, he is ready to give a reason for the faith that is in him—but he

speaks the truth in love, not in anger. He does not seek a conflict, but he will not desert his colors when the battle is imminent. He is a "hero without heroics" or hysterics. He "does not mistake the actor for the hero, nor the hero for the actor."

The vertebrate Christian is steadfast because he knows where to find the strength which is necessary to resist temptation. His strength is "in the Lord and in the power of His might." He possesses a magnificent courage because he knows that behind him is the whole power of the Infinite. "Having done all," he dares "to stand," because he knows that he shall not be abandoned to a losing battle. He is a good soldier because he fights for Christ Jesus. He is sure of the victory because he is sure of his captain. Napoleon could awaken courage in the hearts of his soldiers by the declaration: "There is nothing impossible to him who dares." But the Christian can more truly say, "All things are possible to him that believeth" in the Christ of God.—*W. F. Gibbons, in New York Observer.*

—●●●— SPOILING CHILDREN.

Sacrifice appears to be the predominating element in a mother's nature. She is willing to deprive herself of actual necessities for the sake of giving to her children, and when taxed by others with the too great self-denial will plead as her excuse that it is for the children.

Parents save and skimp themselves of many comforts, they toil from morning until night, with but one object in view—the future happiness of the sons and daughters God has given them; and in how many cases does their sacrifice result in fostering in the hearts and minds of those for whom they slave a selfishness that causes them to accept all that is done for them as their due, and complain because greater favors are not in the power of the parents to bestow?

We know how the great mother heart has no boundary in its loving desires and earnest wishes for life's best gifts to be showered upon the children that lisp her name; but after all, is this continual subjugation of self the best training for those that are in time to be turned loose upon the world and

fight there the battle for daily bread and earthly preference?

The children who have been accustomed to get all that they desired, even though they crippled the purse of father and mother in the accomplishment of their wishes, will find that the great world is not so willing to bend to their slightest whim, and strangers are not prone to give up the best places and greatest good to them as mother and father have always done.

Life will be much harder for them if they have been spoiled at home, and the selfish nature which has been encouraged there will materially work against them when they come in contact with all sorts and conditions of men. Remember this, all ye dear, kind-hearted fathers and mothers, when you feel tempted to forego some personal benefit and plead that the sacrifice is made for the sake of the children.

—●●●— THE USE OF THE TONGUE.

BY HANS SACHS.

When we reflect upon how much importance eating is to the well-being of society, it is astonishing that dietetics receive so little attention among us. Now, speaking after the same manner, considering how indispensable the tongue is to the happiness of men, it is amazing how little attention is paid to its regulation by some people.—The pestilence that walks in darkness may be more powerful, but it is not so mischievous as an unregulated tongue. It has been said that an animal does not speak because it has nothing to say—has no ideas to communicate. The reason must be deeper than that, for imagine the pandemonium this world would present did all animals possess the gift of language and make use of it with as little discretion as is manifested by some people. It is not often that the tongue has been accused of laziness. It is generally thought to be quite too busy, and rarely ever takes a vacation. It has been called the "unruly member," and not because it will exercise its functions, but because it will not exercise them in the right direction. The great Brighton preacher, Frederick Robertson, knew well what he was talking about when he said: "Evil speaking is like a

freezing wind, that seals up the sparkling waters, and tender juices of flowers, and binds up the hearts of men in uncharitableness and bitterness of spirit as the earth is bound up in the grip of Winter." With the tongue have been uttered the multitudinous messages of hope and joy, of comfort and warning. It has proclaimed the everlasting truths of the Gospel and carried many thousands of messages of prayer and praise heavenward. But unregulated by the safeguards of religion, of all the gifts of God, it has been most perverted by the devil and the most fraught with danger, discomfort and irritation.

It is, accordingly, not singular, that the word of God should so repeatedly admonish us against the abuses of human speech, and remind us of the cruelties inflicted by the tongue; that the Psalmist should utter this supplication, "Set a watch, O Lord, before my mouth, keep the door of my lips;" and that James should declare the possibility of a man nullifying his religion with his tongue, "If any man among you seemeth to be religious, and bridleth not his tongue that man's religion is vain;" and that Peter should have framed this precept, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;" and that away back in the old ceremonial law of Israel we should find this injunction, so modern is its applicability: "Thou shalt not go up and down as a tale-bearer among thy people." No common foe had the Psalmist to fear in one who put forth his hands against his allies and broke the treaty, to which he had pledged his faith, the words of whose mouth were smoother than butter while war was in his heart. "His words were softer than oil, yet were they drawn swords." The tactics of the abusers of human speech are much like those of Jael, who brought forth butter in a lordly dish, but withal put her hand to the nail and her right band to the hammer with which she smote Sisera through the temples. "Turn in, my lord, turn in unto me; fear not," had been her words at the door of the tent—words smoother than oil, and yet were they drawn swords in purpose and effect.

There was great wisdom in what a quaint writer once said: "Give not thy tongue too

great liberty, lest it take thee prisoner" Of all bad uses of language that which is called "whispering" is perhaps the most insidious and harmful. This may indeed spring from no evil design, and yet be capable of most troublesome and exasperating consequences. It is as bad an office as a man or woman can get into, even to be the publisher of another man or woman's faults, divulging what was secret, and making the very worst of everything that was amiss. The omnipresence of the genus gossip is almost a miracle. The subject may be the history of some family, some quarrel between husband and wife, a legacy, a loss, a marriage or a betrothal, a divorce or a scandal, but, all the same, the same petty larceny in human happiness and character is forthwith committed by this traveling custodian of other people's affairs. I but state a plain and well-known truth when I say that many a reputation has suffered violence, if not been ruined, by a party of old ladies over a cup of tea, and by the small talk which ensued in what is called society. The beginning is well represented by the old myth of one who whispered his secret to the reeds, and they to the four winds of heaven. There may have been a pure misinterpreting of words, nothing more, but the aggrieved one whispers it to the reeds, and they to the four winds of heaven, and the innocent person wakes up to find himself with a blackened name and without the remotest consciousness of the cause, and with no power possibly to trace it to its source. This is bad business for any one to be engaged in. Watchfulness over ourselves, charity for others, and prudent caution in believing the idle tales always current, true courtesy of heart and tongue—these are to be coveted and cherished.

HARD TO PLEASE.—Susy is a young lady of five years and also of a very difficult disposition. The other day a visitor of her father's house found Susy weeping bitterly in the corner. "Why, what are you crying about?" she was asked.

"'Cause all my b-brothers and sisters have a v-v-vacation, and I don't have any! Boo-hoo!"

"And why don't you have any vacation?"

"'Cause—I—I don't go to school yet!"

AMONG THE INVALIDS.

It is very desirable that any one who has the care of a family, and so, sooner or later, of the sick, should be ready for all the emergencies of diseases and accident. And as a great part of the care of the sick lies in their fit nourishment, it is equally desirable to know just what dishes are the best and most sustaining for the ailing and the convalescent. For it goes without saying that certain aliment which is good for one thing is bad for another; thus beef tea (which has gone through various phases of approbation and contempt, and is now again in partial favor, as it is said to be an excellent stimulant if not entirely satisfactory food, and to have good reparative properties in certain cases) should not be given in either rheumatic fever or typhoid, as it is both heating and aperient, whey in such instances replacing its use. As a usual thing where mutton broth is allowed, veal and chicken broth can also be given—more for the sake of variety, however, than for any other reason, as a patient is very apt to feel disgust if fed too long on any one thing. Calves-feet jelly, which was once a great thing to rely on, and then fell into desuetude, has been restored to favor in some degree, on the authority of the usage of St. Bartholomew's Hospital in London.

Milk, however, is the diet on which most physicians fell back in emergencies, as being the natural food of mankind, and of all mammalia, preferable to the various gruels, that have a tendency to acidity. Where milk is not easily digested, lime-water should be mingled with it, a tablespoonful to a goblet; being tasteless, it does not change the flavor of the drink, but occasionally salt or bicarbonate of soda may be used instead, the latter being the best where there is constipation. Where milk will not digest at all, cream, diluted with as much hot water, will sometimes answer as well. Milk in a tablespoonful dose every half-hour, one-third of it lime-water, can be given when no other food can be retained, and will sustain the patient till more can be taken. In great irritability of the stomach koumiss is prescribed, as it checks nausea in its various stages. When isinglass is boiled in milk, making blanc-mange, the result is a very delicate and easily

digested food; sometimes merely scalding a stick of cinnamon in milk gives a very pleasant pungency, by way of change, where there is weakness of the bowels, especially; and hot milk, not boiled, is thought usually to preserve the energy better than cold milk does. When a patient is recovering from illness, digestion in a measure re-established, but strength still wanting, the yolk of an egg two or three times a day is nourishing and good taken in a glass of milk. This is better whole than beaten, as less air is taken with it then, and after a little practice it is no more difficulty to swallow than an oyster is. After night sweats a drink of cold tea in the morning acts as a mild tonic.

FAMOUS METEORIC STONES.

A meteoric stone, which is described by Pliny as being as large as a wagon, fell near Aegospotami in Asia Minor in 470 B. C. About A. D. 1200 a stone weighing 1400 pounds fell in Mexico and is now in the Smithsonian Institution at Washington. The largest meteoric masses on record were heard of first by Capt. Ross, the Arctic explorer through some Esquimaux. These lay on the west coast of Greenland and were subsequently found by the Swedish exploring party of 1870. One of them now in the Royal museum of Stockholm, weighs over 50,000 pounds, and is the largest specimen known.

Two remarkable meteorites have fallen in Iowa within the past twenty years. February 12, 1875, an exceedingly brilliant meteor, in the form of an elongated horse-shoe, was seen throughout a region of at least 400 miles in length and 250 miles in breadth, lying in Missouri and Iowa. It is described as "without a tail but having a flowing jacket of flame. Detonations were heard so violent as to shake the earth and jar the windows like the shock of an earthquake," as it fell about 10.30 p. m., a few miles east of Marengo, Iowa. The ground for the space of 7 miles in length by 2-4 miles in breadth was strewn with fragments of this meteor, varying in weight from a few ounces to 74 pounds.

On May 10, 1879, a large and extraordinarily luminous meteor exploded with terrific noise, followed by a slight interval with

less violent detonations, and struck the earth in the edge of a ravine near Estherville, Emmet County, Iowa, penetrating to a depth of fourteen feet. Within two miles other fragrants were found, one of which weighed 170 pounds and another 32 pounds. The principal mass weighed 431 pounds. All the discovered parts aggregated about 640 pounds. The one of 170 pounds is now in the cabinet of the State University of Minnesota. The composition of this aerolite is peculiar in many respects, but as in nearly all aerolites there is a considerable proportion of iron and nickel.

It is generally held that meteors at one time or another formed integral parts of a comet. The meteor enters the earth's atmosphere from without with a velocity relatively to the earth that is comparable with the earth's velocity in its orbit, which is nineteen miles per second. By the resistance it meets in penetrating the air, the light and other phenomena of the luminous train are produced. Many small meteorites are undoubtedly consumed by this fire, caused by friction, before they reach the earth's surface.

LIVING AS WE TEACH.

BY GERTRUDE L. VANDERBILT.

Jo, returning from school, threw down his satchel of books, exclaiming in angry tones, "I got even with him! Served him right, too!"

His mother looked up from her sewing. "Why, what is the matter Jo?"

"Dave made me mad. But I payed him back."

"Jo," said his mother, "that is not Christian. We should forgive those who injure us. Jesus says we must forgive one another."

That was on Monday. On Tuesday Jo's mother heard that some one had spoken unkindly of her. In repeating it to her husband that night she said, "I'll not forgive that woman, I can't forgive her talking so about me!" and she kept her word.

One day Jenny's doll was broken by her playmate.

"I was so mad that I just tore her doll's dress!" exclaimed the angry girl.

"Oh, Jenny," said the father, "don't you know that we ought always to forgive? Christ says we must forgive if we would be forgiven."

When Jenny's father went to his office that day he said, "That Jones is a mean fellow; he borrowed my umbrella and has not returned it; I'll never lend him anything again."

Annie coming home from Sunday-school said, "I wish I could go to some other Sunday-school. I don't like those two girls in my class."

"You go to Sunday-school to learn about God and your duty. You don't go for the sake of the company you may meet there," said her mother. But this mother on her way home from church the next Sunday observed to her husband, "I think we might attend some other church; I should like to go where the Le Grands go." And he replied in very much the same words that she had used in reproving her daughter: "You go to church to worship God, my dear, not for the sake of meeting people."

Harry said, "I don't like the schoolmaster; that's why I don't want to go to school."

"How can you be so foolish? You don't go for the sake of the schoolmaster, but for what you are to learn of him. Do what he tells you and you will learn as much of him as of any other master." But uncle, who said this to Harry, told his wife the next day that he believed he would leave the Blank Street Church because the minister had offended him. "Do you go to church for the minister's sake?" his wife exclaimed.

Why is it that the rule we apply to others does not apply to ourselves?

We reprove our children, and we are right in doing so; but let us see to it that the same rule which we apply to them governs us. We are as much bound to forgive our neighbors as our children to forgive their playmates. We recognize that it is our duty to follow the teaching of Christ, and forgive those who trespass against us as we would be forgiven, yet how many who call themselves Christians cherish a spirit

entirely inconsistent with the teaching of the Master!

Sometimes people say with a shrug of the shoulders, "Yes, I forgive; but I can't forget." That is not forgiveness. Sometimes they say, "Well, I can't help it, but I cannot feel kindly to that person." Neither is that forgiveness.

How beautiful is that Christian spirit which after provocation can still feel kindly and in Christ's name do kind acts towards the offender.

Is not the whole spirit of the Gospel that of forgiving our enemies? From the earliest of Christ's teaching through all He said runs the same golden thread, and at last, among the few words on the cross, we find Him still giving the lesson of forgiveness.

This world would show a beautiful spirit if every Christian gave an example of this Christian grace; but we are not enough like Christ to do this.

John G. Paton says that the South Sea Islanders told him that they would not mind being Christians and worshipping the Jehovah God if he could only let them kill and eat their enemies.

It seems to me that there is a species of spiritual cannibalism, if we may so speak, among some professing Christians; they would be glad to see their enemies utterly done away with. It would be easy to be a Christian on such terms. If one may keep revenge, ill-will, and unkind feeling in his heart, and still be a Christian, there will be no lack of Christians; but, on the contrary, it is the very absence of such feelings that marks the true follower of Christ.

"No; you cannot eat your brothers and be a Christian," said Paton. "Of course not," you respond and perhaps cherish the very same feeling in your breast that induces the wretched cannibal to murder his fellows, only in a less degree. Self-interest, self-pleasing, the gratification of desire, rule you as they rule him. In the darkness of paganism he carries out his desires in a different way from you under the light of Christianity, but the spring of his actions is the same.

I have known Christians to absent themselves from church or prayer-meeting because some one attended the church whom

they did not like. There are even those who are angry with the minister of the Gospel because he has not delivered God's message in a way to please them.

The noble missionary, Mr. Paton, was daily threatened with death by the people of Anewa, but the beautiful spirit of Christian love and forgiveness triumphed, and God gave him the blessed reward of seeing the tribes brought to love and serve the Saviour, and to call him their best earthly friend, whom but a short time before they desired to kill.

If we would only show such a loving spirit as his we should also be enabled to do more for Christ. We would bring even our enemies to learn of Him and to be His friends and ours!

"TIRED OF MOTHER."

A visitor, inspecting the charities of a manufacturing town in New England, came at last to the Home for Old Ladies. Being young and kindly, he thought that if he were to build such an inn for tired souls while they waited the coming of the shadow, it should be set in the midst of quiet woods or gay and friendly flowers. This home looked out on dusty streets and brickyards.

Within the managers had fulfilled their duty. Each inmate had half of a clean, bare chamber, a bed, a chest of drawers, and a chair. She was given so many ounces of meat and bread for breakfast, of meat and potatoes for dinner, of bread and apple-sauce for tea. The food never varied throughout the year.

The house was kept spotlessly clean, yet there was in it a flavor of decay and hopeless sadness. The withered old women sat silent or talked feebly of yesterday's wind or today's rain. No other changes came to them. They had no home, nor place, nor work in the world: nothing but this little bare space in which to sit and wait for death.

"Do you know anything of them?" the stranger asked of the matron. "That tall old woman, now? She has a strong, noble face. Who is she?"

"That's Ann Miller," she said. I happen to know her story. Her husband died, leaving her penniless with three children. She

opened a little school for small children. She did tailoring at night. The baby, a girl, was sickly. For years this woman sat stitching by the cradle until midnight or early morning.

"She had great ambition for her children. She worked and starved herself to keep them at school, to make their lives happy and full. One is now a merchant, the other edits a paper in the west. The girl married a wealthy farmer."

"And their mother is—here?" said the stranger, amazed.

"Yes, said the matron. "Her children took her to live with them in return. But she was not pleasant to look at, and her manners were out of date. The grandchildren, striving to be fashionable, found her in the way. Grandmother's seat at the table and her chamber were needed for more stylish guests.

"Her sons and daughter tired of her old stories, of her love, of her. They paid the sum necessary to place her here, and they never come near her."

The visitor went to her and talked cheerfully for a few moments. He happened to mention his home.

Her withered face flushed and trembled. "Are you from A—?" she cried. "My son John lives there! I am expecting a visit from him. He has not been here for more than a year. But John is so busy you know! Did you ever see his little boys? I was so fond of them. I dream about them every night almost. They loved me so. They would climb on my knees and beg for stories, and hug and kiss me. Their mother disapproved of it. She said an old person's breath was unhealthy. It may be so. But if I could only see them once!" she said, rising in her excitement.

"Tell her I will only look at them. My children have outgrown me. But the little boys love me. Tell John it is near the end. Oh! I'm comfortable enough! But I want my own! And I am so lonely! Beg him to come—to bring them once before I go!"

When they had left her, the stranger said, "Surely you have no other such case. The children who could so abandon a mother are monsters!"

"You are mistaken. Many ambitious men and women find 'mother' a weight. They put her out of sight in a home and forget her."

ANCIENT MOUND DISCOVERIES.

Farmer Warren Cowen of Hillsborough, Ohio, while out fox hunting recently discovered several ancient graves. They were situated upon a high point of land in Highland county, Ohio, about a mile from the famous Serpent Mound, where Professor Putnam of Harvard made interesting discoveries. As soon as the weather permitted, Cowen excavated several of these graves. The graves were made of large limestone slabs, two and a half to three feet in length and a foot wide. These were set on edge about a foot apart. Similar slabs covered the graves. A single one somewhat larger was at the head and another at the foot. The top of the grave was two feet below the present surface.

Upon opening one of the graves a skeleton upward of six feet in length was brought to light. There were a number of stone hatchets, beads and ornaments of peculiar workmanship near the right arm. Several large flint spear and arrow heads among the ribs gave evidence that the warrior had died in battle.

In another grave was the skeleton of a man equally large. The right leg had been broken during life, and the bones had grown together. The protuberance at the point of union was as large as an egg, and the limb was bent like a bow. At the feet lay a skull of some enemy or slave. Several pipes and pendants were near the shoulders.—

In other graves Cowen made equally interesting finds. It seems that this region was populated by a fairly intelligent people, and that the Serpent Mound was an object of worship.

Near the graves is a large field in which broken implements, fragments of pottery, and burned stones give evidence of a prehistoric village site.





THE HAPPY GEESE.

DECORATION HYMN.

BY CHAPLAIN J. N. BROWN.

The graves of our comrades,
 Oh, guard them with care,
 And strew them each springtime
 With garlands most fair ;
 For thus we should honor,
 With national pride,
 The men who for freedom
 Have suffered and died.

In the hour of our peril
 They marched to the field,
 With fearless devotion
 That never would yield ;
 For their country and home
 And for freedom and right,
 They braved war's fierce tempest,
 And fell in the fight.

Their mem'ry we'll cherish,
 Their deeds ne'er forget
 While the years shall roll on
 And the suns rise and set.
 Their standard of manhood
 We'll strive to maintain,
 And hope with God's blessing
 To meet them again.

The country they rescued
 Forever shall be
 A home for the upright,
 The land of the free ;
 And the flag which they carried
 In triumph shall wave
 Till oppression and wrong
 Shall be laid in the grave.

"MOVING ALONG."

"I'm never going to move along for another single person," said Mary Violet yesterday. "I'm tired of the whole business. I'm going to be just as mean as the next one, and push, and crowd, and get my own way all I've a mind to, and then I'll amount to something, and people will have a sight more respect for me—there now, so!"

We all of us stared ; Mary Violet is always so gentle, and so pleasant to have about, and here she was declaring in the most scornful and even the most impatient tone of voice that she intended to change her

entire line of behaviour, and be as mean as she had a mind to.

"Why, Mavie," said I, "What have you been doing—what's the matter?"

"I've been making a goose of myself," said Mary Violet calmly. "I've been into the coffee store to get a cup of chocolate—you know what nice chocolate they have—and it's one of those places where you all stand up at a counter, you know. So I went in and got a nice place at one end of the counter near the door. Observe, the store was not crowded.

"In about half a minute there came in a woman with two children, and a baby in her arms. She was tired carrying the baby, and she stopped right close to me, near the door, and the children pushed me, and the woman was having a fussy time with the baby and her pocket-book ; and so I did the most natural thing in the world—I just moved along to give her more comfortable room.

"There were two or three other people at the counter, and they looked at me and went on drinking their coffee.

"Next thing, in came a tired old man. He had on his working-clothes, and he seemed awfully shivery, and he stopped right by me ; and what did I do but to move along again.

"Just as I began to taste my chocolate there came in two girls, and they shoved in between me and the poor old man, and began a great chattering. I didn't want to make a fuss, so I just moved along again.

"By this time I was about half way along the counter. There were some more girls at the other end, and they turned all at once and stared at me. Then there was a man there, and he stared. I began to feel rather queer. And just then a big man came in and pushed me along out of my place and right away from the counter, and, the first thing I knew, there I stood in the middle of the floor, with my cup in my hand.

"And two or three more people stared at me as if I was on exhibition. As much as to say, 'Look at that silly, weak-minded girl who lets everybody walk over her like that.'

"I tell you I walked out of that store pretty quick. And I learned a lesson. You don't want to be too easy going in this world. It is just letting other folks get to be as selfish as they like. And after this, you just see. I shan't give in one inch—not one inch—on any of my rights."

Everybody laughed; but Mary Violet was very sober. By and by she said in a hesitating sort of way:—

"Of course, it depends. No, I'm not sorry I moved along for the woman with the baby, nor for the poor old man."

This morning Mary Violet returned to the subject. She was looking unusually gentle and nice, even for Mary Violet.

"I suppose what I meant was, it occurred to me I did ever so many things just that way, because I'm too lazy, or careless, or too good-natured to stand up for what I really knew was the right thing. After this, I'm going to 'move along' *with good judgment!*"

THE LOCOMOTIVE FIREMAN.

Very few persons who travel upon our railroads have an idea of the hard work of a locomotive fireman, or realize how much the safety of the passengers depends upon his fidelity. The following from *Harper's Young People* will convey some information as to his work:

At least every thirty seconds he throws open the furnace door, and without a false motion or the slightest delay, hurls exactly three shovelfuls of coal on the fire. He knows just how to spill and spread it with a dexterous turn of the wrist. He must throw coal on the fire nearly forty pounds a minute, or an average of forty-four pounds a mile.

Then, too, he must know exactly where he is along the road, and when to drop his shovel and seize the bell cord. He must ring the bell in passing through all towns and villages. He must know the proper instant to vault into his seat when important curves are reached to watch for signals.

He must see that the steam doesn't vary. He must watch the water-gauge of the boiler, and is constantly kept changing the pumps and seeing that they do their work properly.

All the time he must keep throwing his forty-four pounds of coal on the fire every mile. It isn't long before he surprises you with another motion. He throws open the furnace door and thrusts a long, double-pronged fork into the fire.

With a twist he prods the glowing mass and when he pulls his fork out its teeth are cherry red. Then comes the whir of the shovel again and the sound of the hammer as he breaks up the large lumps of coal.

When you approach Montrose, near Peekskill, the engine begins to slow down. If you look ahead you will see a narrow trough between the rails filled with water. The engine is going to take on water on a flying leap. Tompkins stands at the side of the tender with his hand on a lever.

Engineer Foyle suddenly startles you with a shrill whistle between his teeth that would put to shame the warning signal a New York newsboy gives to his gambling mates when a policeman comes in sight. Instantly a lever flies back, and as you look at the wheels of the tender you see surging up among the trucks a torrent of water.

It splashes and roars, and as you wonder if you won't be carried away, two whistles from Foyle, sharper and shriller than the first, warn Tompkins to pull up the scoop, and that the end of the water trough is near. Then Tompkins goes back to his coal, his pumps, his pipe, his water-gauge, his bell, his watch for signals, and you wonder what new work he will do next.

Before you are aware of it he touches you upon the knee, and motions for you to raise your feet, while he turns on a hose and wets the floor of the cab to keep down the dust, after which he sweeps up with a stubby broom.

Next he is shaking down the grates with a big steel lever that looks like the tiller of a large sailboat. You now begin to take in what it means to be a fireman. Toward the end of the trip you tap his shoulder and shout to him:

"This seems to keep you pretty busy."

"I tell you there is no funny business about this work," is his response.

IN TOWN.

BY GEORGIA ROBERTS.

The dust of the city street
 Drifts up in a yellow cloud,
 The breezes are faint and fleet,
 The noise of the town is loud.

The voice of the passer-by
 Is shrill on the heated air ;
 They pass me with drooping eye,
 And joyless the looks they wear.

The dust and the sun's white glare,
 The sights and the smells of town !
 Ah me, for the meadows fair
 And the roadways winding down !

And Oh, for the woodland ways
 Where the balsam's breath is blown
 By every breeze that sways
 Each branch whence the balm is thrown.

I close my windows all
 'Till the light comes faintly in
 And barely lights the wall,
 While hushed seems the city's din.

And here in the dusk I dream
 Of the forest dim and cool ;
 I hear the song of the stream
 As it starts for the glassy pool.

Instead of the breathless room
 I see the green branches meet,
 The fragrance and leafy gloom —
 Ah me, but the woods are sweet !

KEEPING YOUNG.

There once was a woman who shuddered at the thought of growing old. No woman really likes to grow old.

There are those who profess themselves quite willing to do so, and who seem to think it a duty to take not only pleasantly, but eagerly, the various steps which mark advancing age. Long before it is necessary, they give up all form of active amusement, with the smiling explanation : "Well, I'm getting old. I must leave these pleasures for younger folks." Of their own accord they take to unconventional, old-fashioned clothes, stiff, ungraceful coiffure, and ugly colors, with the same innate idea that all things pretty, becoming or modish, should

belong only to an age which they have passed to a period of their lives which it savors of wickedness to regret or cling to.

And there are others who, while their spirits rebel, yet force themselves to adopt the same policy. They preach themselves lectures on the beauty of old age ; on growing old gracefully ; on yielding the field and retiring in favor of youth, and all the rest of the philosophy with which people force themselves to become old. Their friends assist them in various ways, and with all sorts of motives. Sometimes it is with love and tenderness they enforce the doctrine ; "Let me take the walk, while you sit by the fire. I'm younger than you." "Take this big easy-chair, auntie." "This style is the most suitable for one of your age, dear." Sometimes the motives are not so kind, but they ring the same changes : "It must be vanity which makes you select a hat twenty years too young." "Much as I think of her, I must say that in a person of her age such liveliness is ridiculous." "How absurd ! She goes out and enjoys herself as much as a young girl !" So pushed along, they, sighing, make the various changes they think necessary, in their appearance and manners, and proceed to grow old as fast as possible.

But this woman who hated being old shuddered so hard over she prospect that at last her spirit suggested to her, "Well, don't get old ; keep young."

"How ?" she inquired, and then proceeded to think it out.

She determined in the first place not to feel old and never acknowledge until she actually died that she was old. She would keep up all sorts of lively exercise, being resolute against letting herself be "shelved" by anybody, from any motives whatever. She would decline extra warmth, ease and rest, which only invited the stealthy approach of the enemy she was determined to fight. She would keep her body in good condition by all proper means, but not by confessing that limbs and muscles were not meant to be used as long as they were at her service at all. And, above all, she would heed the voice which forever told her : "Don't worry. Keep quiet. Everthing is all right." She would keep so thoroughly

convinced that everything is all right, that her severe conviction would keep her far above any outward assurance that "things are all wrong." And she felt sure that this quiet certainty of "all being well" in her soul would in time express itself in her face and her whole body in activity, helpfulness, beauty and youth. And how far this one woman succeeded is of less importance than the question, Is not her example better worth following than that of the woman who lent herself to getting old as fast as she was able?

THE SALOON CURSE.

The spirit of the saloon is the spirit of crime. Originating, as it often does, many crimes, and prompting, as it always does, all crimes to a degree far beyond all other departments of business, it may well be denounced as the most harmful business known to society. Wherever located in any city or town, it becomes at once a plague spot, and the men who conduct it should be regarded and shunned as the corrupters of society.

In a single city block, which the writer could name, from which the saloon has been kept away until about eight months ago, when a gilded liquor place was opened, five families have already been made wretched by patronage, and its work of ruin is rapidly on the increase. Only a few days ago a young mother, standing in the early morning outside of the locked door of that saloon, which she was vainly seeking to enter in order to induce her husband to return to his home, was heard to say :

"O my God, how long can I endure this sorrow!" In response to a tender pitying inquiry, she said :

"Oh, my husband means well, but the saloon has come so near."

The late Secretary Windom is quoted as saying, in his address in New York on the anti-saloon movement, that in his opinion the two hundred thousand saloons of the United States have been instrumental in destroying more human life in the last five years than hundreds of thousands of armed men did during the four years of our civil war.

More than twenty-five thousand new persons, chiefly young men, are drawn into the

business as bartenders and other employees every year, and each one becomes an agent of the brewers and saloon owners in their own work of death! And the death rate among bartenders and hotel employees is greater than among persons in any other business, more than twice as large as the average death rate of the country, and more than four times as large as the death rate among ministers of the Gospel. God's curse is on the man who puts the bottle to his neighbor's lips.

Let the friends of youth, the lovers of home and kindred, the guardians of public morals and of a better citizenship, read and ponder.

MODERN ADVERTISEMENTS.

BY S. JENNIE SMITH.

"Why, where did you get that?" asked a lady of a friend, whom she found manipulating a novel, but simple and useful household article; "I never saw one in the stores."

"But you must have heard of them; they are so extensively advertised."

"Pshaw! I never read advertisements. I would'nt be bothered. I don't believe a word they say."

"Then you lose considerable information, as well as many little bits of humor. Why, if you don't read advertisements, you can't begin to know what things are made, and how many wonders are accomplished on this mundane sphere. Now, although some of the articles advertised can be bought in the stores, there are others that are sold only by the manufacturers, and can be learned of in no way but through the advertisements, or by seeing some one else use them. For instance, this little device is sold by no one but the maker; and this book, which has been of inestimable value to me, I saw advertised, and procured it from the author through the mail. She allows no one else to sell it, and I know her to be perfectly reliable. Of course, I make sure that the paper in which I read the advertisements is a trustworthy journal; and even then I use my own judgment, for sometimes frauds will

manage to get an advertisement inserted before the editor is aware of it. If you should see in very large type that a handsomely bound book will be sent for a stamp, just for the sake of advertising the author, don't imagine that it will look well in your book-case, and so send for it at once; but be convinced that it is only a common pamphlet, entirely beneath your notice.

"Why, yes," she went on, "I always read my magazines right through, taking in the literary matter at first, of course, and then seeing what I can learn through the advertisements. Actually, I think some of them are works of art. Just see what wit, wisdom, and artistic talent were displayed in the getting up of this one.

"Do you know in thinking over modern advertisements, I have sometimes divided the people of our day into three classes.

First, we have the Gullibles. They pore over the advertisements. They turn at once to the page containing them, and, if their time is limited, skip the literary matter. They believe every statement that they see in print, and hence, when some fraud advertises that for a few cents' worth of postage-stamps he will give the secret of making money rapidly, they make no delay in nibbling at the bait, and, more than three-quarters of the time, do not seem to comprehend that they have been duped. Over and over again the Gullibles are taken in, and if they chance to understand one time that they have been fooled, they can't believe that it will ever happen again. I knew an intelligent man who sent for dozens of bottles (at a dollar a bottle) of some ridiculous compound, and imagined that it cured him of a slight ailment, when nature would have accomplished the work better without it, and his purse would have been far heavier in the end.

"Of course, there are exceptions to every rule; and sometimes a Gullible recognizes the fact that he has been shamefully cheated, and straightway joins the second class, which I have taken the liberty to name the Scorners. These people have no use for advertisements. They ridicule the idea of even glancing over them. They stop their subscription to *The Dash Magazine*, because, they say, it is nearly half advertisements,

and the portions of their newspapers that are devoted to such reading they cast into the scrap-basket or the coal-scuttle. If they see a joke in a comic journal on the multitudinous supply of 'ads' that subscribers receive, they laugh heartily and mention the joke as the best thing that they ever came across.

Lastly, we have the Discriminators. They read the advertisements; but they look for them in trustworthy journals and magazines, and have the good judgment to see that no man will give you something for nothing (unless it be a catalogue of his wares), so they do not waste their stamps and their dimes in the manner in which the Gullibles do."

"I suppose I have been what you would call the Scornor," smilingly remarked the visitor; "but I see the wisdom of your arguments, and shall henceforth strive to deserve the name of Discriminator."

The next day the Gullible ran into the same house with a copy of *The Weekly Bustler* in her hand. It contained an advertisement that stated that a firm in a far-off land would start on the road to fortune any person sending ten two-cent stamps. She meant to mail the required stamps without delay. But the Discriminator on whom she had called talked to her in a way in which only she knew how to talk on that subject, and the foolish woman's eyes were opened, and she threw *The Weekly Bustler* into the fire.

However, not all Scorners and Gullibles are so easily converted. The world is full of them to-day. The former are unconsciously standing in their own light; and the latter are helping frauds, as well as proprietors of trashy papers, to make a first-class though dishonest living.

PEOPLE who have the most right to be proud of their ancestors usually are the ones who say least about descent. So the truest Christian is not apt to be the one who talks most glibly about his relation with God. But good blood always shows itself in one way or another, and it is even more true that real piety cannot be kept hidden, no matter how unostentatiously it reveals itself.—



A BEDOUIN HUNTER.

THE KINDNESS THAT CAME BACK.

FOR MEMORIAL DAY, BY BELLE V. CHISHOLM.

In the little hamlet of Brighton, up in the coke regions of Pennsylvania, in the Spring of 1861, there lived a poor family by the name of Redmond. A few months previous the father had been injured by a mine explosion, thus throwing the burden of supporting the family on the four sons, all under twenty years of age.

After the fall of Sumter, the three older boys hurried off to the nearest town to enlist in the defense of the country which was so dear to them. Ben, the youngest son, scarcely fourteen years old, with his heart filled with genuine patriotism, ran away from home, and, eluding pursuit, made his way unassisted to the camp on the Potomac.

"He'll be back when he finds out, that boys of fourteen are not wanted in the ranks," said his father, when he learned what had become of him. But he was mistaken, for when the little fellow discovered that he could not enlist as a soldier, he determined to remain at the front and earn his bread by selling papers to the soldiers. His pluck won him unexpected success, and he was very proud to be able to send back substantial help to the needy ones at home.

About Nov. 10, 1862, he left camp between New Baltimore and Warrenton, and made his way to Washington for a supply of papers. Having accomplished his object, he set out on horseback for the thirty-mile ride that lay between the capital and the camp. During his absence the Union forces had changed position, and unaware of the proximity of the enemy, he ran right into the rebel picket-line, and he was at once conveyed to the headquarters of General Stuart, and from that point he was hurried off to Libby prison in Richmond. Major Warner was in command of the prison at that time, and when the boy prisoner was brought into his presence, he spoke kindly to him, and tried to make him as comfortable as possible under the circumstances. After enrolling his name, the major asked him the customary questions concerning his business and inquired if he had any money or valuables concealed about his person. Poor, frightened Ben had managed to hide his money, about \$350, in his

boots, but not being used to evading the truth, he answered frankly that he had. "Let me have everything in your possession," returned the major, extending his hand as though he had no intention of being trifled with.

With quivering lips and tearful eyes Ben put his hand down into his boot-leg and drew out the roll of greenbacks and handed it to the major. Then trying to choke back his sobs, he told of his invalid father, his overworked mother, and the helpless little ones at home, and explained that the money he carried was his soldier brothers' wages that they had intrusted to him while in Washington, together with his own earnings, and that it was all to have been sent that very day to the desolate family away off in Pennsylvania. The Major listened quietly to the sad story, and when it was finished he folded the boys passes around the money and said, "When the time comes for you to leave this place, come to me and you shall have your money again."

Six weeks later Ben was paroled, and repairing to the majors office to bid him goodbye, the kind-hearted officer put the package into his hands, saying, "Here is your money, my boy, and I am glad that you will soon have a chance to send it to your mother. Goodbye, and may God bless and take care of you."

The little fellow took the package gratefully, and was soon on his way to his northern home. His imprisonment had not crushed his ambition, however, and after a week's rest he returned to his old stamping ground, and was soon going his rounds as usual.

Two of his brothers were sent home in pine boxes before the war closed; but, except his brief sojourn in Libby, his experience in the army was not unpleasant, and when peace was declared he went home with enough money in his pocket to pay off the mortgage of the little house that had sheltered him from infancy. He afterwards worked his way through college, studied law, and in process of time took a high position in his chosen profession.

Several times in after years, during flying trips to Richmond, Ben made inquiries concerning Major Warner, his prison friend, but no one seemed to know what had become of

him; so he finally gave up the search, though he never forgot the kindness he had received at an enemy's hand.

In the year 1889, Ben, then Hon. Benjamin Redmond, went by invitation to Covington, Ky., to deliver the memorial oration on Decoration day. In his address he repeated the touching incident that had occurred in Libby prison, and afterwards, while the old veterans were strewing the graves of the dead heroes with flowers, an old man came to him and asked him to walk around to the other side of the cemetery to look at the grave in which his twin-boys were buried. When they reached the rose-covered grave he said, "You see the old soldiers have not forgotten my dead, although they wore the gray. They fell together at Lookout Mountain, and when I came here at the close of the war, I had their bodies brought here for burial." Then drawing back the wreath that covered their names, Mr. Redmond read, "Sacred to the memory of Arthur and Arnold Warner this stone has been erected." Wiping the tears from his eyes the father said: "The story of a little scene in a southern prison, which you related this morning, took me back to those sad days and the times when my brave boys were with me. I am the man to whom you referred in that incident, and I have brought you here to let you see what your people have done for me by remembering my dead."

Grasping the old man's bony hand, Mr. Redmond told him of the vain search he had been making for him in the years that had intervened since he had proven such a friend in a strange land, and asked if he could be of any service to him then.

The old man was too modest to tell of the poverty that had overtaken him in his declining days, but a visit to his humble home, where an invalid wife and two young daughters were depending on his daily toil for the necessaries of life, convinced the great lawyer that his chance of returning the cup of cold water given him so long before, had indeed come.

Before leaving he arranged for the removal of the family to his own town, where a lucrative situation in his office enabled the old father to provide a comfortable home for his family and furnished him with the

means of educating his daughters so as to prepare them for taking care of themselves.

"God never forgets! He never forgets!" exclaimed the grateful old man, when repeating his story. "He has said that even a cup of cold water given in His name shall be rewarded, and now he has fulfilled that promise to me." Ah! how many blessings unclaimed because of the cups of cold water we fail to give!

RIDING A LINE.

"So you think you would like to try the cow business a while, do you? Well, I hardly know. You look a little puny, but maybe you can stand it. How do you think you would like to ride a line with one of my outfits this Summer?"

It was in the Summer of '91 that a prominent ranch-owner of north-west Texas addressed these words to me in response to an intimation on my part that I would like a job. I had been teaching school for several years, and believed that work on a ranch would be just the thing to bring back the vigor I had lost by close confinement in the school-room. However, I was not at that time very well versed in ranch language, and hence I had to inquire:

"What is riding a line, any way?"

I have since that time had abundant opportunity to learn the answer.

When a ranchman builds a long line of wire fence around his pasture, and then turns his cattle in to graze, he must watch his pasture almost as closely as if there were no fence around it. In ordinary circumstances, a big barbed wire fence is a formidable affair, but to a big herd of Texas steers it is a small matter. If even a small gap is made in one corner of the pasture, the whole herd seems to find it out in a short time, and out they go.

Moreover, if they once take a notion to go, they do not find it necessary to look for a gap. They seem to act on the old principle, that wherever there's a will there's a way.

Accordingly, it is necessary for a stockman to look very closely indeed after his fences. Any remissness in regard to the matter may cost him hours of hard work and hundreds

of valuable cattle. To guard against this he has men to ride along every rod of his fence once a day, to inspect it and make any repairs that are necessary. The men who attend to this work are called line-riders.

Twenty miles of fence is considered about as long a line as one man can well ride. When the reader remembers that many of the ranch fences in Texas are over a hundred miles long, he will understand that it requires several riders for every good sized pasture.

Two of them generally live together where their lines join. Their house is not, as a general rule, a very elaborate one. Often it is merely a one-room box shanty. Sometimes it is an adobe, and sometimes it is only a dugout.

The two riders get up early in the morning, cook and eat what breakfast they have, and by sunrise start off on their day's ride. One rides his twenty miles east and another his twenty west, the chance being that neither one will see a human face until he come back to his shanty at night.

At what time he gets back will depend largely on the luck he has with his fence during the day. If the fence is new and his cattle are not inclined to be "breechy" nor to "drift," he will not have many repairs to make. In that case he may make his twenty miles and back some time before nightfall.

If, however, he finds his fence down in many places, and especially if he has to gallop six or eight miles out of his way to bring back a wandering bunch of steers, he is liable not to get to bed till the wee hours of the night. No matter when he gets to bed, however, he must be up and at his ride by sunup the next morning.

The outfit of a line-rider is simple. Beside his horse and its equipment, he takes with him a hatchet, a bag of staples and plenty of rope. The supposition that cowboys always carry with them a six-shooter or a Winchester rifle is an erroneous one. They frequently do so, but not always.

If the staples have been drawn out of a post, they replace them. If a wire has been broken, it is spliced together temporarily with a piece of rope. A Texas cowboy can do as many things with a rope as a woman can with a pin.

If the fence is damaged so badly, that the rider cannot fix it by himself, he leaves his post and rides—no telling how many miles—to the ranch foreman's house for help. While he is gone, his partner tries to cover two lines instead of one. How well he succeeds at it I leave the reader to imagine.

Under ordinary circumstances, the line-rider has a great deal of time at his disposal after finishing his day's ride. It is not surprising, however, that he is not much disposed to use this for his intellectual improvement. The amount of Greek a man is inclined to read at night, after having galloped a bronco over forty miles or more of rough prairie during the day, is very little.

This, however, is only one kind of line-riding. When one rides what is called an open line, the distance is necessarily much smaller. An open line is one with no fence on it, along which a man rides and keeps a herd on a given side of it.

Five miles is a good length for an open line. Even this makes a good long ride, and a man has to hurry, after he has driven the cattle back at a certain place, to get back again before the cattle make another attempt to cross there.

Wages paid line-riders are much lower now than they were ten years ago. In the palmy days of the cattle business, a hundred dollars a month was no uncommon thing. At present thirty dollars a month is about the average. A line-rider earns his money, too, no matter whether his line be an open one or a line of fence.

HOW TO BE HAPPY THOUGH POOR.

BY HON. HORATIO KING.

Some time ago I was asked to write a short article on the above difficult subject; and when I set about it, I could no think of anything better than to hand the applicant a bundle of maxims—the following, for instance which carry their own application:

"Good education is the foundation of happiness."

"A contented mind is a continual feast."

"Content is the true philosopher's stone."

"Poverty is a self-instructing virtue."

"Out of debt, out of danger."

"A penny a day is a groat a year."

"Envy cannot see; ignorance cannot judge."

"Labor brings pleasure; idleness pain."

"Idleness is the parent of want and shame."

"Virtue alone is happiness below."

These wise axioms call for little comment.

Get knowledge; cultivate a contented spirit; keep out of debt; even if your income is small, try each day to save a little "against a rainy day;" don't worry at trifles; don't envy; there are thousands rolling in luxury who would gladly exchange places with you. Poverty has its advantages; be industrious; be economical; be cheerful.

Ralph Waldo Emerson says of Henry Thoreau: "He chose to be rich by making his wants few and supplying them himself." His food for eight months while building his house at a cost of only \$61 99¼, stood him at just \$3.74, or one dollar and a fraction a month. "I have," said Thoreau, "made a satisfactory dinner—satisfactory on several accounts—simply off a dish of parsley which I gathered on my cornfield, boiled and salted; and pray what more can a reasonable man desire, in peaceful times, in ordinary noons than a sufficient number of ears of green sweet corn boiled with the addition of salt?"

As a matter of course, self-denial is one of the cardinal virtues which must be constantly practiced; and none, rich or poor, can be truly happy who is not honest.

Mrs. Browning says: "To live in the midst of beautiful surroundings—that is happiness."

As good an illustration of the question as any may be found in the life of a poor Quaker family, whose principal means of support consisted of what they were by industry and frugality enabled to realize from a small garden spot, always noted for its thrift and neatness. A friend one day asked him how it was that they always appeared to be so happy and contented? He answered that he had three wells to which he went daily for sustenance and support. Expressing his surprise, his friend earnestly inquired what they were called? "Their names," said the Quaker, "are prayer, faith, and content."

HUSBANDS AT HOME.

Women are constantly advised to remember that they are the constituted guardians of the home; that they make its sunshine and dispense happiness or misery to those within its shelter. To meet her husband with a smiling face on his daily return to her, no matter how trying and disturbing a day she may have had in the home, is assumed to be the wife's special obligation. Is it not at least equally incumbent on the good man to bring sunshine and pleasure back to her, even though the street or the office may have had its solitudes and trials?

When the sound of the father's latch-key is the signal for a joyous rush on the part of the children, a glad thrill in the voice of the wife, even a cheery stir in the region of the kitchen, the tokens are evident that the man of the house is a cheery, sensible, big-hearted fellow, who can carry his end of the load without unmanly murmuring and complaint. No doubt he is weary. Most people are, after the allotted tasks of the day are over. Work takes a good deal out of the strongest of us, even when we love the work and find our environment agreeable. But the man going out of his business engagements has one great advantage over his wife. He has had change of scene and companionship. He has been brought into touch with the wide-awake life of the world. Strangers have addressed him. His letters, his callers, his work itself, however monotonous, have made him for a while forgetful of the petty solitudes and small frictions of the household. Perhaps he was cross and unreasonable there, and said something sharp and satirical which wounded his wife, something over which she brooded for hours after he had rushed pell-mell down the street to catch a car, forgetting all about his sudden gust and fury of temper because breakfast was a trifle late and the steak overdone.

Of course, this behaviour in a husband is infrequent and accidental, and is seldom long treasured against him by a loving wife. A certain element of the maternal mingles with the affection of a wife for a husband, and she excuses his occasional irritability as patiently and with as much toleration as

she does the same thing in the children or her older boys. Nevertheless, a man should not presume on this amiability, nor strain too far. If a man was cross at breakfast it behooves him to be angelic at dinner, by way of making up for the first lapse in deportment.

The husband who may be relied on for sympathy, for cheerfulness, for sunshine, is as much a home-maker as his wife. He builds for future years, his boys copying unconsciously his very tricks of manner and the tones of his voice. The chivalry which induces him to make smooth and easy the path of his wife will make good husbands of them when their turn shall come. It will give his girls a standard by which to measure when wooers come to claim them in the regular order of things. They will say, as a girl did the other day, "When I marry it will be when I find a man as sincere, as upright, as gentle, and as full of fun as my father; not till then!"

Nor should the husband forget the attention in trifles, little thoughtful acts, a gift at an unexpected moment, a flower or a book, or the new magazine, something inexpensive, but indicating remembrance and care for the wife's tastes, keeps alight and glowing the flame of love. In home life none need fear to be affectionate and demonstrative.

DUTY TO ONE'S SELF.

In a certain household located in northern New England, a house set among rugged hills and dimpling valleys, there lives a woman whom the angels write upon the roll of their saints. Her life is one of unremitting toil, hard, unrequited, and unrecognized. The people around her, relatives by marriage, are incapable of appreciating the rare heroism of her life, the sweet beauty of her constant, uncomplaining devotion to her daily duty.

I do not think she has an ideal. She is too simple and straightforward and much too busy to think about how her conduct impresses others. She spends day after day, year after year, in caring for childhood and tending querulous old age, and through a weary and monotonous life, filled with drudgery, she keeps the sunny sweetness

which distinguished her as a girl. It never occurs to her, either, that she is to be pitied or admired, or that she is doing anything extraordinary.

But her very self-abnegation is making her young daughters thoughtless of their mother's right and claims. They are surprised when she occasionally expresses a wish for a change of scene or a new gown, or hints at being included in some projected party of pleasure. Her husband accepts her unremitting service as his due, and seldom puts himself out to show how much he thinks of it and of her. Indeed, it has become to him like the blessed commonplaces of the sky and earth and air, and he takes it in the same way, as a matter of course, and will never acknowledge what it is to him till one of these days it is gone. Even then it will not be evident to him that his wife died of devotion to him and his, a martyr to too great disregard of self, too unstinted outpouring for her family.

Dear sisters, there are some of you who need this reminder. God asks of you an account of one soul of His fashioning intrusted by Him to your care. For the talents He entrusted to you He will exact a full report at the end of the day. You have no excuse for squandering yourself, you precious wife, you beloved mother, you faithful daughter or sister. I know a woman growing thin and gray—a woman who toils strenuously in an exhausting profession, earning her salary in the literal wearing out of her strength—and twice in the last five years she has bestowed every penny of her savings on a strong but indolent relative, a man who has never had force enough to take care of himself, but who does not scruple to take advantage of her weak unselfishness. Is she praiseworthy? Is she not rather responsible to a large degree for his pettiness and his disgraceful lack of manly chivalry?

Depend upon it, that each of us owes a plain duty to herself. This duty includes a proper care for our physical well-being, a taking whatever belongs to us, in consideration from others, in time and in leisure, and a recollection that we are God's children and as such entitled to our share of what God meant us to have. Too much of the altruistic spirit and attitude may rebound unfavorably, and harm rather than help the very persons it hoped to elevate and broaden.

General Statistics of the Evangelical Association. 1894.

Conferences.	Died.	Moved away.	Expelled.	Withdrawn.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Itinerant Preachers.	Local Preachers.	Adults Baptized.	Infants Baptized.	Sunday-Schools.	Officers and Teachers.	Scholars.	Scholars who joined Church.	Catech. Classes.	Catech. Catechumens.	Young People's Alliance.	Members in Y. P. A.	Organized Societies.	Churches.	Parsonages.	Value of Churches.	Value of Parsonages.	Value of other Property.	
Ohio.....	117	310	20	384	929	789	156	8,555	52	35	316	214	136	1673	10,521	557	6	53	18	91	189	33	290,010	\$11,000	\$4,637	00	
Texas.....	4	18	5	7	101	118	18	437	9	4	5	44	10	106	382	55	6	53	5	95	11	5	24,900	6,600	2,475	00	
East Pa.*	87	5	16	103	836	695	182	18,500	50	37	91	321	83	1218	9,055	238	3	55	38	2,495	225	49	810,133	96,200	.....	.....
Central Pa.*	10	6	.....	28	25	28	8	14,500	9	8	2	80	14	89	517	.....	1	19	.....	.....	.....	240	37	435,000	49,000	.....	.....
Erie.....	67	202	12	94	402	227	142	4,137	46	20	5	310	47	729	4,013	100	29	439	34	1193	49	47	20	224,675	34,115	4,800	00
New York	66	137	14	121	265	311	90	4,329	37	11	43	229	55	750	3,319	106	14	233	30	1243	63	64	28	277,792	49,950	4,975	00
Platte Rvr.*	3	41	.....	6	95	53	13	1,625	6	2	13	4	13	114	508	23	.....	.....	.....	.....	.....	21	15	23,000	6,950	300	00
Kansas.....	49	428	13	263	808	631	169	3	62	23	142	244	101	1164	5,637	250	32	495	33	888	145	86	40	146,010	25,950	4,265	00
Nebraska.....	21	134	4	14	242	236	95	2,202	27	6	6	261	54	621	2,474	.....	26	241	16	345	57	40	24	64,005	23,250	965	00
Michigan.....	54	269	20	295	1406	1024	189	7,234	63	31	217	346	125	1543	7,640	400	24	254	46	1599	145	127	42	288,790	36,775	5,765	00
Indiana.....	115	890	18	307	1183	1213	1025	9,521	65	47	269	278	139	178	9,879	670	27	387	59	2684	168	156	45	301,700	48,958	5,585	00
Des Moines.	19	62	3	41	281	245	41	1,337	12	6	49	30	27	215	1,109	74	4	58	1	167	38	28	15	38,200	7,850	.....	.....
Pittsburgh*	14	20	.....	6	162	134	.....	9,650	14	6	49	42	13	88	625	.....	.....	.....	.....	.....	.....	178	33	282,130	24,610	.....	.....
Illinois.....	71	394	16	592	665	678	289	6,257	69	34	39	383	104	1868	6,395	388	42	656	40	1242	117	118	60	437,050	49,550	9,410	00
Iowa.....	45	192	15	158	303	298	119	4,081	52	15	18	346	87	954	3,519	158	40	478	29	860	95	73	45	142,547	49,570	3,320	00
Canada.....	88	372	17	31	458	339	205	6,552	44	20	93	321	89	1240	6,886	201	52	695	29	1106	99	89	30	174,575	35,500	800	00
Wisconsin.....	139	414	16	190	793	1024	332	12,016	80	26	15	592	185	2073	9,725	394	155	1838	39	1387	193	186	63	395,125	58,760	1,160	00
Minnesota.....	70	305	21	66	605	540	177	6,353	56	13	20	588	122	1550	5,895	307	99	1157	37	872	116	27	11	313,700	43,800	9,085	00
Atlantic.....	48	158	6	109	259	298	80	2,806	28	2	4	740	29	552	4,313	148	32	296	15	492	74	31	22	38,618	19,313	1,368	50
Dakota.....	31	277	11	51	412	409	178	2,706	28	6	39	351	83	672	2,794	148	27	266	.....	.....	.....	.....	.....	.....	.....	.....
California.....	5	26	.....	19	33	37	33	415	10	4	3	16	5	110	543	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oregon.....	6	124	2	96	738	448	99	1,475	25	12	111	83	45	400	1,337	113	3	53	14	392	49	41	17	68,445	18,600	4,565	00
Germany.....	120	250	65	100	1000	792	188	6,349	49	19	7	153	142	846	12,715	52	85	260	.....	.....	.....	.....	.....	.....	.....	.....
Switzerland	80	179	65	80	700	408	133	4,953	36	3	1	163	126	570	9,298	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Japan.....	9	92	5	13	85	105	101	650	19	4	86	27	30	71	644	22	10	62	5	108	11	9	6	5,370	12,800	173	40
								142,353	938	359									598	20,370		2112	696				

STATISTICS CONTINUED.

Conferences.	Missionary Money.	Sparmann-aided Collection.	S. S. & Tract Union	Orphan Home.	Educational.	For Churches & Parsonages.	Repairs etc.	Current Expenses.	W. S. Work.	COLLECTIONS.			Total Receipts.	Amount per Member.	Indebtedness & Parsonages.	Bible Cause.
										P. Elders' Receipts.	Pastors' Receipts.	Members.				
Ohio.....	\$4,691 46	\$19 55	\$54	\$156 83	\$95 77	\$2,283 40	\$2,921 85	\$5,881 48	\$4,146 79	\$2,607 08	\$1,830 08	\$41,609 94	\$8 42	\$9,820 88		
Texas.....	790 23	16 68	20 14	162 69	48 45	360 75	2,628 05	2,752 79	2,752 79	2,902 67	1,320 46	3,400 00	8 00	32,620 00		
East Pa.*	7,869 64	531 44	64 14	172 69	3 00	1,599 37	2,841 81	7,841 81	4,319 04	2,166 12	19,192 60	41,867 69				
Central Pa.*	512 40	25 21	3 64	25 83	3 00	2,200 00	3,115 25	2,094 41	81 31	1,647 14	13,648 58	5,600 00				
Erie.....	8,284 13	369 20	145 77	481 22	143 84	3,473 57	3,960 52	7,268 08	3,650 21	2,877 10	26,487 00	63,630 83	10 00	15,946 47		
New York.....	8,839 77	429 60	141 96	314 63	138 59	13,041 00	6,560 20	7,281 79	2,688 37	3,290 82	16,590 61	50,324 86	14 69	2,947 49		
Platte Rvr.*	301 77	4 22	2 85	12 32	116 04	1,227 03	100 50	132 06	183 88	201 05	85 54	3,250 23				
Kansas.....	9,354 66	320 35	130 43	308 51	116 04	10,533 58	3,750 53	2,973 65	2,537 28	1,383 79	7,127 90	20,505 00	3 13	10,786 86	19 45	
Nebraska.....	3,282 69	146 19	74 35	185 28	43 12	4,573 09	1,091 00	1,281 11	1,085 28	3,153 82	26,197 90	51,855 29	9 53	684 00	17 99	
Michigan.....	4,878 56	301 65	160 60	331 86	172 07	9,437 13	2,773 57	2,682 36	2,682 36	3,664 95	31,226 15	60,827 76	6 39	10,453 60	2 00	
Indiana.....	8,286 90	447 16	146 68	394 12	147 28	3,827 85	4,397 51	6,910 30	5,123 96	524 81	4,559 50	8,000 00		6,722 56	31 81	
Des Moines.....	1,324 51	74 04	23 34	42 60	27 25	43 51	552 95	611 21	350 06			4,500 00		1,409 00		
Pittsburgh*†	109 85	10 77		9 75												
Illinois.....	11,622 18	404 70	210 79	783 23	237 28	35,179 56	12,628 86	7,478 56	4,642 03	3,628 04	26,050 83	103,930 50	16 50	5,171 00	159 44	
Iowa.....	9,287 12	220 13	91 61	209 50	85 11	10,061 94	3,773 54	3,177 09	1,508 55	2,431 00	19,597 00	42,103 00	17 31	10,400 00		
Canada.....	5,521 42	344 95	162 17	335 51	172 73	9,986 29	3,318 65	4,440 58	2,516 20	2,125 73	15,351 88	42,020 19	7 22	12,706 08		
Wisconsin.....	12,093 41	447 93	235 61	538 98	336 22	6,186 51	5,186 51	5,753 57	3,508 43	3,901 03	37,603 94	71,603 94	6 00	6,503 27	1,115 13	
Minnesota.....	9,255 87	302 89	159 70	194 28	35 94	6,162 25	2,568 01	9,234 74	2,108 65	2,821 21	17,777 88	45,607 05	7 90	1,47 28		
Atlantic.....	7,229 94	404 98	91 22	381 97	112 26	1,880 00	5,841 49	9,266 16	3,034 93	2,023 67	21,706 30	45,015 03	6 00	31 74		
Dakota.....	3,674 19	106 61	76 86	55 32	3 88	2,523 22	577 20	1,061 55	595 73	1,123 80	20,423 79	13,682 45	16 04	98,153 00	1 00	
California.....	1,473 47	24 10	10 35	7 50	79 50	975 15	583 75	860 67	673 71	317 27	5,454 70	5,729 79	18 58	5,140 51	1 60	
Oregon.....	1,200 14	22 68	26 72	10 25	1,132 00	4,065 00	257 90		1,080 00	550 54	21,430 21	27,200 00	4 30			
Germany.....	1,300 00	250 00	132 00		253 00	3,060 00			1,512 00		13,400 00	19,500 00	4 00			
Switzerland.....	1,475 00	190 00														
Japan.....	244 56				29 65	4 00	77 37	135 39	87 17		196 75	307 65	1 63			
	117,404 03															
	125,000 00															
	142,404 03															

* Estimated Membership; some of them will finally go with the seceders. — † Special for Parent Treasury.
 ‡ For Benevolent Purposes. — † Bequests and Special Contributions.

CONFERENCE CALENDAR.

CONFERENCES.	PLACE OF SESSION.	DATE.
1. Ohio,	Gibsonburg, Ohio.....	Sept. 13, 1894
2. Texas,	Temple, Texas.....	Oct. 18, 1894
3. East Pa.,	Pottstown, Pa.....	Feb. 28, 1895
4. Central Pa.,	.....	March 7, 1895
5. Erie,	Lorain, Ohio.....	March 14, 1895
6. Platte River,	Kennesaw, Neb.....	March 14, 1895
7. Kansas,	Clearfield, Kan.....	March 21, 1895
8. Nebraska,	Sutton, Neb.....	March 21, 1895
9. Pittsburgh,	Saulsbury, Pa.....	March 22, 1895
10. Indiana,	Elkhart, Ind.....	April 4, 1895
11. Michigan,	Buchanan, Mich.....	April 4, 1895
12. Des Moines,	Mt. Zion Church, Ia.....	April 4, 1895
13. Illinois,	Chicago, Sheffield Ave.....	April 11, 1895
14. Iowa,	Cedar Falls, Iowa.....	April 11, 1895
15. New York,	Niagara Falls, N. Y.....	April 18, 1895
16. Atlantic,	Philadelphia, Pa.....	April 18, 1895
17. Canada,	South Cayuga, Ont.....	April 18, 1895
18. Wisconsin,	Prairie du Sac, Wis.....	April 18, 1895
19. Oregon,	Salem, Oregon.....	April 25, 1895
20. California,	Santa Anna, Cal.....	May 3, 1895
21. Minnesota,	Racine, Minn.....	May 2, 1895
22. Dakota,	Alban, N. D.....	May 9, 1895
23. Germany,	Stuttgart.....	June 6, 1895
24. Switzerland,	Basel.....	June 21, 1895
25. Japan,	Tokio, Japan.....	June 23, 1895

Officers Elected by General Conference.

BISHOPS:—J. J. Esher, T. Bowman, S. C. Breyfogel, W. Horn.

GENERAL BOOK AGENTS:—C. A. Thomas and H. Mattill.

EDITORS:—G. Heinmiller, *Editor of the Christliche Botschafter*.

S. P. Spreng, *Editor of the Evangelical Messenger*.

J. C. Hornberger, *Editor of the Living Epistle, Evangelical Sunday-school Teacher, Sunday-school Messenger, and other English Sunday-school Literature*.

W. Horn and R. Matt, *Temporary Editors 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*.

Val. Braun, *Supt. of Orphan Home, Flat Rock, O.*

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Assistant Editor of Christliche Botschafter:—G. Berstecher.

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Supt. of Mission in Japan:—F. W. Voegelein.

Officers of the S. S. and Tract Union:—

Presidents:—The Bishops; *Vice-Presidents:*—The Presidents of the various Auxiliaries; *Secretary:*—P. Berkes; *Treasurer:*—J. C. Hornberger.

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 Mr. Harry G. Johnson, Rec. Sec. Reading, Pa.
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ORGANIZATION.

The first step toward organizing the young people of the Evangelical Association into societies, on a denominational basis, was taken at a meeting of ministers, called for this purpose by Bishop J. J. Esher, at Linwood Park, Ohio, in August, 1890. A committee was appointed to draft a plan of action and propose a code of laws for the new organization. This committee consisted of Bishop T. Bowman, Revs. R. Yeakel, W. Horn, C. A. Thomas, S. P. Spreng, J. C. Hornberger, R. Mott and S. J. Gamertsfelder. The constitution prepared by this committee was adopted by the General Conference, held in Indianapolis, Indiana, in October, 1891.

The constitution provides for a general Alliance, conference branches and local alliances. The object of the General Alliance is to unite the local alliances of the entire church for mutual helpfulness, to aid them in carrying on their work and to organize new societies wherever practicable. The membership of the General Alliance consists: 1. Of a board of control. 2. Of delegates from each conference branch at the rate of one for every fifteen local alliances. The Board of Control consists of nine members, five of whom are elected by the General conference and four by the general Alliance, and hold their office for four years. The president and corresponding secretary are elected by the General Conference from among the five members it appointed on the Board of Control. The corresponding secretary is to report the statistics, general condition and work of the alliance to the General Conference. In this way the alliance, in all its parts, is under the direct supervision and management of the church. The interests of the young people of the church are considered too important to allow any other than a strictly denominational supervision.

Periodicals of the Ev. Association,

Published at Cleveland, O.

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.

	<i>Weekly.</i>	<i>Semi-Monthly.</i>	<i>Monthly.</i>
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 advanced classes. This is a valuable help to both teachers and scholars.

1 to 5 copies, to one address, each, per year,	10 cents.
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.	

The Sunday-School Blackboard.

Illustrating the lessons of the International Series. It resembles a blackboard, the ground being black, the illustrations white. It is printed on strong paper, with sufficient clearness to be distinctly seen from all parts of any Sunday-school room. Its illustrations are neat, attractive, original, appropriate and faithful to the thought of the lesson, and, withal, simple in structure. The Blackboard is issued weekly, and is 32x48 inches in size. Price, \$3 a year, \$1.50 for six months, \$1 per quarter, in advance.

The Missionary Messenger.

A monthly publication of sixteen quarto pages, printed on fine tinted paper, at the very low price of 25 cents a year for single subscribers, and 20 cents a year per copy in clubs of 10 and over. The *Missionary Messenger* is devoted to the interests and promotion of our mission cause and to missionary news generally. It should be read by all lovers of the Christian mission.

German Publications.

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.

	<i>Weekly.</i>	<i>Semi-Monthly.</i>	<i>Monthly.</i>
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies " " " " " " " " " " " "	65 " "	35 " "	22 " "
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.

Lammerweide.

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.

1 to 5 copies, to one address, each, per year, 10 cents.
5 " 100 " " " " " " " " " " " 6 "
100 and over " " " " " " " " " " " 5 "

Evangelisches S. S. Vierteljahrsheft.

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, Wurttemberg, Germany. It is an excellent religious paper, and costs in Germany \$1, 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.

LITTLE FRANK had long importuned his father to buy him a pony. At last Papa said: "If I were to get you a pony, Frank, you would'n't know what to feed him."—"O yes, I would, Papa," replied the boy, "I'd feed him on horseradish."

Forms of Bequests and Devises for the Benevolent Societies of the Evangelical Association.

I. For the Missionary Society.

BEQUEST—(Personal Estate). I give and bequeath to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the sum of dollars, to be applied according to the constitution of said society, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the following lands and premises, that is to say:

.....
to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

II. For the Ebenezer Orphan Asylum.

BEQUEST—(Personal Estate). I give and bequeath to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the sum of dollars, to be applied according to the constitution of said Asylum, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the following lands and premises, that is to say:

.....
to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

III. For the Charitable Society.

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.

IV. 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.

Frequent and large bequests to the cause of the Lord and for the salvation of man are very desirable and much needed, and will doubtless confer abundant blessings upon both testator and heirs. "Honor the Lord with thy substance." In making a will, all errors in its form should be carefully avoided, for they frequently give cause for contention and litigation, whereby the good intention of the testator is often frustrated. The writer of a will should therefore be a person well informed in law. A bequest for benevolent purposes ought to be made in good time, as in some States such a will is not valid if not made at least thirty days before the decease of the testator.

"MY DEAR, look below," said a man as he stood on the bridge with his wife and gazed at a tug hauling a line of barges. "Such is life. The tug is like a man working and toiling, while the barges, like women, are....."
—"I know," interrupted Mrs. G. acridly.
"The tug does the blowing, and the barges bear all the burdens."

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CALENDAR FOR 1896.

January.							April.							July.							October.						
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	2	3	4	...	...	...	1	2	3	4	...	...	...	1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	4	5	6	7	8	9	10
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	11	12	13	14	15	16	17
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	18	19	20	21	22	23	24
26	27	28	29	30	31	...	26	27	28	29	30	...	...	26	27	28	29	30	31	...	25	26	27	28	29	30	31
...
February.							May.							August.							November.						
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	...	...	...	...	...	1	2	...	...	...	...	...	...	1	1	2	3	4	5	6	7
2	3	4	5	6	7	8	3	4	5	6	7	8	9	2	3	4	5	6	7	8	8	9	10	11	12	13	14
9	10	11	12	13	14	15	10	11	12	13	14	15	16	9	10	11	12	13	14	15	15	16	17	18	19	20	21
16	17	18	19	20	21	22	17	18	19	20	21	22	23	16	17	18	19	20	21	22	22	23	24	25	26	27	28
23	24	25	26	27	28	29	24	25	26	27	28	29	30	23	24	25	26	27	28	29	29	30	...	...	...	...	...
...	...	...	...	...	...	...	31	...	...	...	...	...	...	30	31	...	...	...	...	...	...	...	...	...	...	...
March.							June.							September.							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	6	...	...	1	2	3	4	5	...	...	1	2	3	4	5
8	9	10	11	12	13	14	7	8	9	10	11	12	13	6	7	8	9	10	11	12	6	7	8	9	10	11	12
15	16	17	18	19	20	21	14	15	16	17	18	19	20	13	14	15	16	17	18	19	13	14	15	16	17	18	19
22	23	24	25	26	27	28	21	22	23	24	25	26	27	20	21	22	23	24	25	26	20	21	22	23	24	25	26
29	30	31	28	29	30	27	28	29	30	27	28	29	30	31
...

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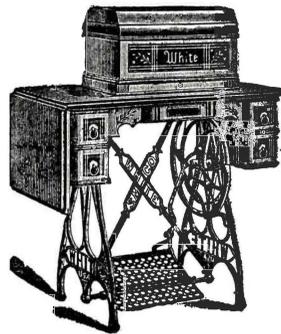
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