

1885

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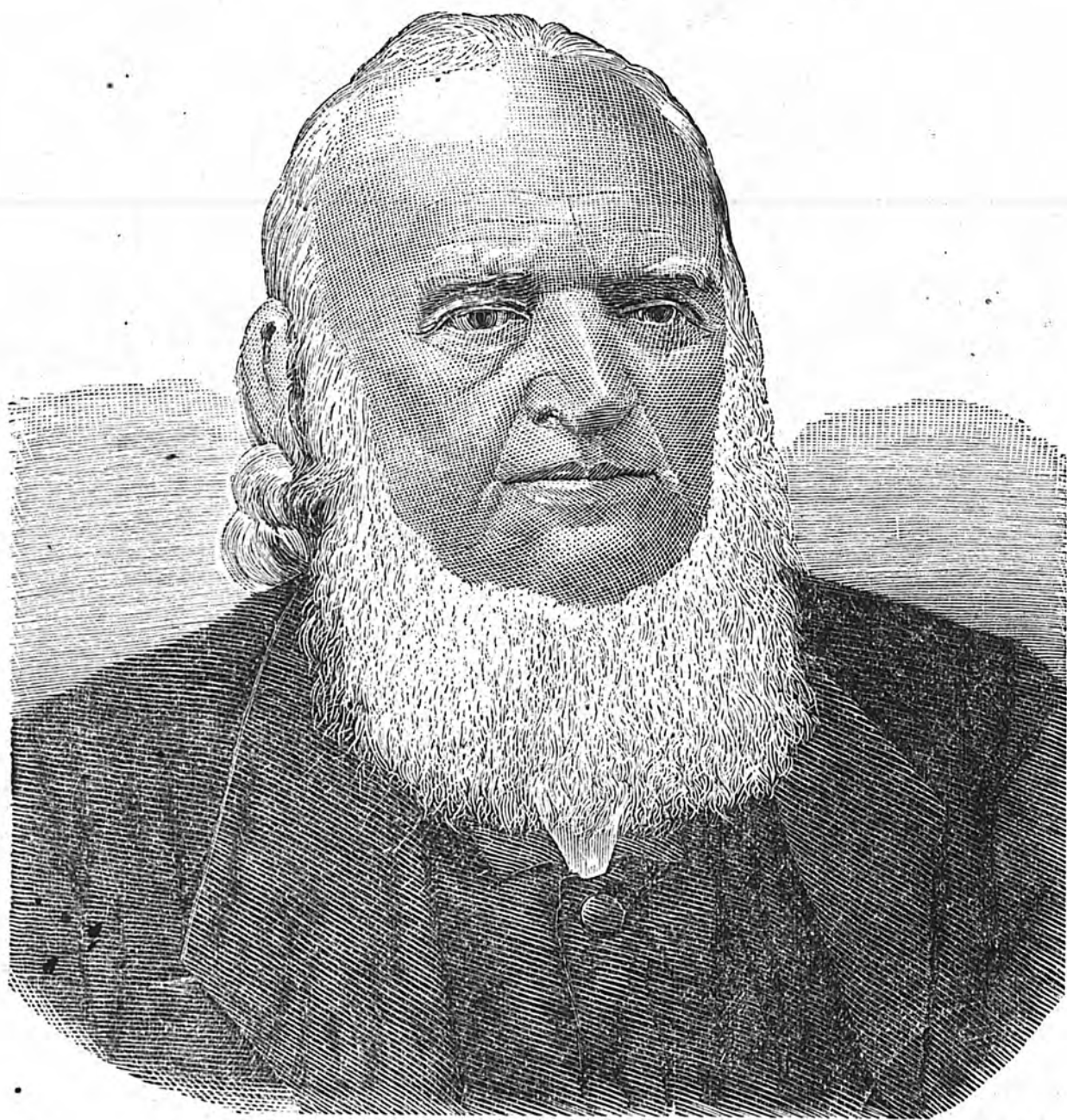
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ELDER ISAAC PRICE.

See Biographical Sketch on Page 33.

THE
BRETHREN'S ANNUAL

FOR THE YEAR OF GRACE

1885.



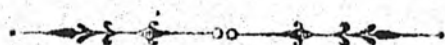
CONTAINS CALENDAR FOR EACH MONTH
BIOGRAPHICAL SKETCHES,
PORTRAITS.

*FAMILY READINGS, HOUSEHOLD RECEIPES,
GENERAL INFORMATION.*

AND A

LIST OF MINISTERS OF THE

BRETHREN CHURCH.



ASHLAND OHIO:
H. R. HOLSINGER & CO.

ECLIPSES FOR THE YEAR 1885.

There will be four Eclipses this year, two of the Sun and two of the Moon.

The first is an annular Eclipse of the Sun, the 16th of March, in the forenoon and afternoon; visible in Oregon, Washington Territory and Hudson Bay; and as a partial eclipse visible at Philadelphia, Pa., beginning at 12 o'clock 20 minutes in the afternoon, middle at 1 42 and ending at 2 55.













The second is a partial Eclipse of the Moon, the 30th of March, at 11 o'clock 34 minutes in the forenoon, invisible here.

The third is a total Eclipse of the Sun, the 8th of September, at 4 o'clock 19 minutes in the afternoon; invisible here; visible in Australia, south Pacific Ocean and Cape Horn.











The fourth is a partial Eclipse of the Moon, the 24th of September, at 2 o'clock 27 minutes in the morning.

VENUS (♀) IS THE GOVERNING PLANET THIS YEAR.

CHARACTERS OF THE CONSTELLATIONS.

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

ASTRONOMICAL CHARACTERS EXPLAINED.

 New Moon.	 Moon's descending Node, or Dragon's Tail.
 First Quarter, or moon in general.	 Moon's Ascension.
 Full Moon.	 Moon's Descension.
 Last Quarter, or moon in general.	 Moon in apogee, furthest from earth.
 Moon's ascending Node, or Dragon's Head.	 Moon in perigee, nearest to earth.
☉ Sun, ☿ Mercury, ⊕ Earth, ♂ Mars, ♃ Jupiter, ♄ Saturn, ♅ Uranus, ♆ Neptune.	
♊ Conjunction, ♊ Sextile, ♋ Quartile, ♌ Trine, ♍ Opposition.	

CHRONOLOGICAL CYCLES.

Dominical Letter	D	Epact	14	Roman Indiction	13
Golden Number	5	Solar Cycle	18	Julian Period	6598

The year 5646 of the Jewish Era commences the 10th of September, 1885.

The year 1303 of the Mohammedan Era commences October the 10th, 1885.

QUATEMBER, OR EMBER DAYS.

February 25. May 27. September 16. December 16.

MOVEABLE FEASTS.

Septuagesima Sunday, February 1.	Ascension Day, May 14.
Quinquagesima Sunday, February 15.	Whit Sunday, May 24.
Shrove Tuesday, February 17.	Trinity Sunday, May 31.
Ash Wednesday, February 18.	Corpus Christi, June 4.
Palm Sunday, March 29.	First Sunday in Advent, November 29.
Easter Sunday, April 5.	Sundays after Trinity are 25 this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring com. March 20; Summer, June 21; Autumn, Sept. 22; Winter, Dec. 21.

S-70273

1st Month.

JANUARY, 1885.

31 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGNS	Aspects of Planets and Miscellany.	SUN RISES h. m.	SUN SETS h. m.
1 Thurs.	1 New Year	morn	rises		Venus rises 4:50	4 7 23	4 37
2 Friday	2 Abel Seth	12 58	6 18		♄ south 10:50	4 7 23	4 37
3 Sat.	3 Enoch	1 44	7 14		♄ ♀ ☉ inferior	4 7 23	4 37
1] Sunday after New Year.		Matt. 2.		Day's length 9h. 16m			
4 Sunday	4 Methusal	2 43	8 10		♄ ♄ ♄. ♄ rises 8:50	5 7 22	4 38
5 Mond'y	5 Simon	3 42	9 5		Sirius south 11:32	6 7 22	4 38
6 Tues.	6 Epiphany	4 41	10 1		Rigel south 10:5	6 7 21	4 39
7 Wed.	7 Isidor	5 40	11 0		7. Cast. south 12:2	7 7 21	4 39
8 Thurs.	8 Erhard	6 36	morn		Venus rises 4:51	7 7 20	4 40
9 Friday	9 Julian	7 32	12 1		♄ gr Hel Lat North ☉	7 7 20	4 40
10 Sat.	10 Paul's Im.	8 10	12 49		7* south 8:14	8 7 19	4 41
2] 1st Sunday after Epiphany.		Luke 2.		Day's length 9h. 22m.			
11 Sunday	11 Eugene	8 54	1 45		♄ rises 8:10	8 7 19	4 41
12 Mond'y	12 Rinehold	9 30	2 41		♄ south 9:59	8 7 18	4 42
13 Tues.	13 Hilary	10 10	3 39		♄ in apogee	9 7 18	4 42
14 Wed.	14 Felix	10 55	4 37		♄ ♄ ♄ ♄. ♄ stationary	9 7 17	4 43
15 Thurs.	15 Maurice	11 40	5 40		Venus rises 5:10	9 7 16	4 44
16 Friday	16 Marcellus	12 20	sets		16. ♄ ♄ ♂	10 7 15	4 45
17 Sat.	17 Franklin	12 59	6 20		Adelbert so 8:30	10 7 14	4 46
3] 2d Sunday after Epiphany.		John. 2.		Day's length 9h. 34m.			
18 Sunday	18 Anthony	1 40	7 29		Sirius south 10:36	11 7 13	4 47
19 Mond'y	19 Sarah	2 31	8 24		♄ rises 7:40	11 7 12	4 48
20 Tues.	20 Fab. Seb.	3 29	9 36		Venus rises 5:16	11 7 12	4 48
21 Wed.	21 Agnes	4 27	10 45		☉ enters ♄	12 7 11	4 49
22 Thurs.	22 Vincent	5 21	11 50		Capella south 8:46	12 7 10	4 50
23 Friday	23 Charitas	6 18	morn		23. ♄ ♄ ♄	12 7 9	4 51
24 Sat.	24 Timothy	7 10	12 52		7* south 7:4	12 7 8	4 52
4] 3d Sunday after Epiphany.		Matt. 8.		Day's length 9h. 46m.			
25 Sunday	25 Paul's Con	8 6	1 54		♄ rises 6:22	13 7 7	4 53
26 Mond'y	26 Polycarp	8 58	2 52		♄ gr elong west ♄ ♄	13 7 6	4 54
27 Tues.	27 Chrysost	9 42	3 55		Venus rises 5:32	13 7 5	4 55
28 Wed.	28 Charles	10 40	4 56		♄ in per ♄ south 9:10	13 7 4	4 56
29 Thurs.	29 Valerius	11 16	5 56		♄ rises 7:12	13 7 3	4 57
30 Friday	30 Adelgunda	morn	rises		30. ♄ stationary	14 7 2	4 58
31 Sat.	31 Virgil	12 41	6 19		Spica rises 10:56	14 7 1	4 59

Moon's Phases.

Full Moon 1st at 12 26 morn; snow.
 Last Quart. 7th at 10 36 eve; cold.
 New Moon 16th at 3 36 morn; mild.
 First Quart. 23d at 8 26 eve; cloudy.
 Full Moon 30th at 11 19 forenoon; fair








Conjectures of the Weather.

The 1st, 2nd snow; 3rd, 4th cold; 5th, 6th, 7th moderate; 8th, 9th, 10th variable; 11th, 12th cloudy, cold; 13th, 14th snow; 15th, 16th, 17th cloudy; 18th, 19th, 20th variable; 21st, 22nd cloudy; 23rd, 24th, 25th, 26th N. W. cold; 27th, 28th mild; 29th, 30th variable; 31st fair.








28 Days.

SUN	SLOW	SUN	SUN
		RISES	SETS
		h. m.	h. m.









Day's length, 10h. 0m.

1 Sunday	32 Virginia	1 31	6 59		♂ D 24.24 rises 6:56	☾	14	7	0	5	0
2 Mond'y	33 Candle M.	2 26	7 46		♀ rises 5:35		14	6	59	5	1
3 Tues.	34 Blasius	3 28	8 34		♂ south 8:59		14	6	58	5	2
4 Wed.	35 Veronica	4 20	9 29		♂ gr Hel Lat south		14	6	56	5	4
5 Thurs.	36 Agathe	5 18	10 22		Sirius south 9:23		14	6	55	5	5
6 Friday	37 Dorothea	6 6	11 16		☾ Orion south 8:28	♂	14	6	54	5	6
7 Sat.	38 Richard	6 49	morn		6. ♀ rises 5:45		14	6	53	5	7







Day's length 10h. 16m.

8	Sunday	39	Solomon	7 32	12 16		○ □ ♀	14	6 52	5	8
9	Mond'y	40	Apolonia	8 14	1 22		♂ in apogee h so 8:39	14	6 51	5	9
10	Tues.	41	Scholast.	8 55	2 31		♂ rises 6:19	15	6 50	5	10
11	Wed.	42	Euphrosin	9 42	3 40		♂ ♂ ○. Arctur ris 9:17	15	6 48	5	12
12	Thurs.	43	Gilbert	10 21	4 40		♀ in perihelion	15	6 47	5	13
13	Friday	44	Jordan	11 1	5 41		♂ ♂ ♀ ♀. ♀ ris 5:42	14	6 46	5	14
14	Sat.	45	Valentine	11 42	sets		14. ♂ ♂ ♂	14	6 45	5	15

Day's length 10h. 34m.

15 Sunday	46 Faustine	12 31	7 0		Spica rises 9:56	14 6 43	5 17
16 Mond'y	47 Julianus	1 20	7 51		h stationary	14 6 42	5 18
17 Tues.	48 Shrove Tu.	2 8	8 20		h south 8:20	14 6 41	5 19
18 Wed.	49 Ash Wed.	2 51	9 10		2 south 12:1	14 6 40	5 20
19 Thurs.	50 Susanna	3 40	9 56		8 2 O. 8. O enters 	14 6 39	5 21
20 Friday	51 Eucharis	4 31	10 42		♀ rises 5:40	14 6 38	5 22
21 Sat.	52 Eleonora	5 32	11 36		7* sets 12:51	14 6 36	5 24

Day's length 11h. 50m.

22 Sunday	53 Washingt.	6 32	morn		22. Arctur rises 2:30	14 6 35 5 25
23 Mond'y	54 Serenus	7 31	12 10		♂ ♀ h. h south 7:58	14 6 33 5 27
24 Tues.	55 St. Matth.	8 26	1 22		♂ south 11:40	14 6 32 5 28
25 Wed.	56 Emberday	9 26	2 36		♂ in per. Sirius so 8:7	13 6 31 5 29
26 Thurs.	57 Jeremiah	10 26	3 48		Regulus rises 11:10	13 6 30 5 30
27 Friday	58 Leander	11 20	5 10		♀ rises 5:40	13 6 28 5 32
28 Sat.	59 Macarius	morn	rises		28. ♂ ♀	13 6 27 5 33

Conjectures of the Weather.

The 1st, 2nd coldest days; 3rd, 4th moderate; 5th, 6th snow; 7th 8th, 9th cold; 10th, 11th variable; 12th, 13th, 14th moderate; 15th, 16th snow; 17th, 18th, 19th cold; 20th, 21st N. W., clear; 22nd, 23rd cloudy. 24th, 25th, 26th, storm; 27th, 28th cold.

3d Month.

MARCH, 1885.

31 Days.

DAYS OF month, week, year, etc.			MOON MOON SOUTH R. & S. h. m. h. m.		MOON SIGNS	Aspects of Planets and Miscellany.		SUN RISES h. m.	SUN SETS h. m.
9] Sunday Reminiscere.			Matt. 15.			Day's length 11h. 10m.			
1 Sunday	60	St. David	12 47	6 59		Venus rises 5:41		13 6 25	5 35
2 Mond'y	61	Simplicius	1 31	7 49		♄ south 7:20		12 6 24	5 36
3 Tues.	62	Samuel	2 30	8 40		♄ south 11:20		12 6 23	5 37
4 Wed.	63	Adrian	3 21	9 36		♄ gr Hel Lat south		12 6 21	5 39
5 Thurs.	64	Frederiek	4 12	10 27		Sirius south 7:37		12 6 20	5 40
6 Friday	65	Fridolin	5 4	11 19		♀ in aphelion		11 6 19	5 41
7 Sat.	66	Perpetua	5 49	morn		♂ ♀ ♂. ☐ ♄ ☉		11 6 18	5 42
10] Sunday Oculi.			Luke 11.			Day's length 11h. 28m.			
8 Sunday	67	Philemon	6 36	12 12		♄ ♄ south 10:50		11 6 16	5 44
9 Mond'y	68	Prudence	7 20	1 3		Arctur rises 9:20		11 6 15	5 45
10 Tues.	69	Appolon.	8 4	1 59		♄ in apogee		10 6 13	5 47
11 Wed.	70	Ernestus	8 44	2 50		♄ south 6:45		10 6 12	5 48
12 Thurs.	71	Gregory	9 24	3 40		Orion south 8:3		10 6 11	5 49
13 Friday	72	Macedon	10 10	4 21		♄ ♀ ☉ superior		9 6 9	5 51
14 Sat.	73	Zachariah	10 48	4 59		Spica rises 10:0		9 6 8	5 52
11] Sunday Lætare.			John 6.			Day's length 11h. 46m.			
15 Sunday	74	Christoph	11 19	5 36		♄ ♄ ♀. ♀ rises 5:42		9 6 7	5 53
16 Mond'y	75	Cyprianus	11 59	sets		16. ♄ ♂ ♂. ☉ Ecl.		9 6 5	5 55
17 Tues.	76	St. Patrick	12 42	7 8		♄ south 10:30		8 6 4	5 56
18 Wed.	77	Anselmus	1 36	8 16		Vega rises 9:59		8 6 3	5 57
19 Thurs.	78	Josephus	2 24	9 24		Regulus south 10:4		8 6 1	5 59
20 Friday	79	Matrona	3 19	10 36		☉ ent ♄ d. & n. equal		7 6 0	6 0
21 Sat.	80	Benedictus	4 16	11 38		♄ ☉. Spring commen.		7 5 5	6 1
12] Sunday Judica.			John 8.			Day's length 12h. 4m.			
22 Sunday	81	Paulina	5 11	morn		♄ ♄ ♄. ♄ sets 12:0		7 5 5	6 2
23 Mond'y	82	Eberhard	6 6	12 38		23. ♄ in perigee		7 5 5	6 3
24 Tues.	83	Gabriel	6 49	1 31		7* sets 11:54		6 5 5	6 4
25 Wed.	84	Ann. V. M.	7 33	2 14		Sirius sets 11:12		6 5 5	6 6
26 Thurs.	85	Emmanuel	8 25	2 56		♀ rises 5:46		6 5 5	6 7
27 Friday	86	Gustavus	9 24	3 30		♄ ♄ ♄. ♄ south 10:1		5 5 5	6 8
28 Sat.	87	Gideon	10 21	4 14		♄ ♀ ♂. ♄ in perihelion		5 5 5	6 10
13] Palm Sunday.			Matt. 21.			Day's length 12h. 22m.			
29 Sunday	88	Eustatius	11 20	4 56		30. ♄ sets 11:43		5 5 4	6 11
30 Mond'y	89	Guidio	morn	rises		Orion sets 11:22		5 5 4	6 12
31 Tues.	90	Detlaus	12 42	7 12		Andromeda sets 7:26		5 5 4	6 14

Moon's Phases.

Last Quart. 8th at 1 54 aftern.; N. W.
 New Moon 16th at 12 36 aftern.; clear.
 First Quart. 23d at 5 23 eve; fair.
 Full Moon 30th at 11 40 morn; clear.

Conjectures of the Weather

The 1st, 2nd, 3rd mild; 4th 5th snow; 6th, 7th, 8th N. W. cold; 9th, 10th moderate; 11th, 12th cloudy; 13th, 14th, 15th rain or snow; 16th, 17th, 18th clear; 19th, 20th cold; 21st, 22nd, 23rd fair; 24th, 25th cloudy; 26th, 27th rain; 28th, 29th, 30th clear; 31st storm.

4th Month.

APRIL, 1885.

30 Days.

DAYS OF month, week, year, etc.			MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGNS	Aspects of Planets and Miscellany.	SUN RISES h. m.	SUN SETS. h. m.
1 Wed.	91	Theodore	1 32	7 59		♀ rises 5:22 ♈ ☾	4 5 45	6 15
2 Thurs.	92	Maundy T	2 16	8 44		♂ sets 11:30	4 5 44	6 16
3 Friday	93	Good Frid	3 8	9 38		♂ south 9:34	3 5 43	6 17
4 Sat.	94	Maximus	4 4	10 27		Sirius sets 10:47	3 5 41	6 19

14] Easter Sunday.

Mark 16.

Day's length 12h. 40m.

5 Sunday	95	Easter Sun.	4 45	11 25		Orion sets 11:20	3 5 40	6 20
6 Mond'y	96	Easter M.	5 30	morn		☽ in apogee	3 5 38	6 22
7 Tues.	97	Aaron	6 11	12 10		☽ gr elong east ☾	2 5 37	6 23
8 Wed.	98	Dyonisius	6 55	12 58		7. ☽ sets 7:9	2 5 36	6 24
9 Thurs.	99	Prochorus	7 40	1 40		♂ south 9:4	2 5 35	6 25
10 Friday	100	Daniel	8 21	2 23		♂ sets 11:0	1 5 33	6 27
11 Sat.	101	Julius	9 5	2 51		Aldebaran sets 10:6	1 5 32	6 28

15] 1st Sunday after Easter.

John 20.

Day's length 12h. 58m.

12 Sunday	102	Eustachius	9 49	3 44		7* sets 8:58	1 5 31	6 29
13 Mond'y	103	Justinus	10 26	4 18		Antares rises 10:36	0 5 29	6 31
14 Tues.	104	Tiburtius	11 6	4 58		☽ ♀ ♂. ♂ so 8:40 ☽	5 28	6 32
15 Wed.	105	Olympia	11 46	sets		15. Rigel sets 10:1	5 27	6 33
16 Thurs.	106	Calixtus	12 41	8 30		♂ ☽ ☽. Ori. s. 10:34	0 5 26	6 34
17 Friday	107	Rudolph	1 40	9 34		☽ stationary	0 5 24	6 36
18 Sat.	108	Aeneas	2 39	10 33		☽ in perihelion. ♂ ☽ ♀	1 5 23	6 37

16] 2d Sunday after Easter.

John 10.

Day's length 13h. 16m.

19 Sunday	109	Anicetus	3 35	11 29		♂ sets 10:30 ☾	1 5 22	6 38
20 Mond'y	110	Sulpicius	4 34	morn		☽ enters ♈	1 5 21	6 39
21 Tues.	111	Adularius	5 32	12 13		21. ♂ stationary	1 5 19	6 41
22 Wed.	112	Cajus	6 31	12 53		7* sets 9:14	1 5 18	6 42
23 Thurs.	113	St. George	7 30	1 33		♂ ☽ ♂. ♂ south 7:58	2 5 17	6 43
24 Friday	114	Albert	8 12	2 6		Rigel sets 8:33	2 5 16	6 44
25 Sat.	115	Mark Ev.	9 8	2 45		Arcurus south 11:57	2 5 15	6 45

17] 3d Sunday after Easter.

John 16.

Day's length 13h. 32m.

26 Sunday	116	Cletus	9 54	3 35		♂ sets 10:1	2 5 14	6 46
27 Mond'y	117	Anastasius	10 47	4 11		♂ ☽ ☽ Inferior.	2 5 12	6 48
28 Tues.	118	Vitalis	11 45	4 47		♂ ☽ ♀. ♈	3 5 11	6 49
29 Wed.	119	Sybilla	morn	rises		Antar. ris. 9:30	3 5 10	6 50
30 Thurs.	120	Entropius	12 34	8 0		29. Arc. S. 11:36	3 5 9	6 51

Moon's Phases.

Last Quar. 7th at 9 41 morn; pleasant.
 New Moon 15th at 12 50 aftern. var'ble
 First Quart. 21st at 6 20 eve; cloudy.
 Full Moon 29th at 1 14 morn; variable

Conjectures of the Weather.

The 1st, 2nd fair. 3rd, 4th, 5th clear; 6th, 7th.
 8th pleasant; 9th, 10th cloudy; 11th, 12th rain; 13th.
 14th thunder; 15th, 16th, 17th variable; 18th, 19th
 clear; 20th, 21st cloudy; 22nd, 23rd, 24th rain;
 25th, 26th, 27th fair; 28th, 29th variable; 30th clear,

3th Month.

MAY, 1885.

31 Days.

DAYS OF			MOON SOUTH		MOON R. & S.		MOON SIGNS	Aspects of Planets and Miscellany.		SUN	SUN	SUN	SUN
month, week, year, etc.			h.	m.	h.	m.						RISES	SETS
												h. m.	h. m.

1 Friday	121	Phil. & Jas	1	26	8	50		Sirius sets 9:10		3	5	8	6 52
2 Sat.	122	Sigismund	2	12	9	37		Orion sets 9:36		3	5	7	6 53

18] 4th Sunday after Easter. John 16. Day's length 13h. 48m.

3 Sunday	123	In. of Cross	2	54	10	21		Spica south 10:40		3	5	6	6 54
4 Mond'y	124	Florianus	3	52	11	6		D in apo. δ ϕ \circ sup.		3	5	4	6 56
5 Tues.	125	Godard	4	51	11	49		Arcturus south 11:20		3	5	3	6 57
6 Wed.	126	John Ev.	5	48	morn			β sets 9:44		4	5	2	6 58
7 Thurs.	127	Domicilla	6	36	12	28		7. γ south 7:3		4	5	1	6 59
8 Friday	128	Stanislaus	7	24	1	9		Regulus sets 1:33		4	5	0	7 0
9 Sat.	129	Job	8	10	1	46		Librae south 11:58		4	4	59	7 1

19] 5th Sunday after Easter. John 16. Day's length 14h. 4m.

10 Sunday	130	Gordianus	8	51	2	21		ϕ stationary		4	4	58	7 2
11 Mond'y	131	Mamertus	9	39	2	54		ϕ in aphelion		4	4	57	7 3
12 Tues.	132	Pancratius	10	22	3	32		D δ ϕ . δ . δ rises 3:40		4	4	56	7 4
13 Wed.	133	Servatius	11	10	4	14		δ \circ ψ		4	4	55	7 5
14 Thurs.	134	Ascension	11	57	sets			14. δ D ϕ		4	4	54	7 6
15 Friday	135	Sophia	12	43	8	21		β sets 9:16		4	4	53	7 7
16 Sat.	136	Perigrina	1	32	9	21		D in perigee δ D β		4	4	52	7 8

20] 6th Sunday after Easter. John 15. Day's length 14h. 16m.

17 Sunday	137	Jodocus	2	30	10	12		\square γ \circ		4	4	52	7 8
18 Mond'y	138	Liborius	3	28	10	57		γ sets 12:2		4	4	51	7 9
19 Tues.	139	Potentia	4	26	11	37		δ rises 3:32		4	4	50	7 10
20 Wed.	140	Torpetus	5	18	morn			δ D γ		4	4	50	7 10
21 Thurs.	141	Prudence	6	12	12	14		21. \circ enters		4	4	49	7 11
22 Friday	142	Helena	6	56	12	46		β sets 8:48		4	4	48	7 12
23 Sat.	143	Desiderius	7	41	1	14		Antares rises 7:56		3	4	47	7 13

21] Whitsuntide. John 14. Day's length 14h. 28m.

24 Sunday	144	Whit Sun.	8	30	1	46		ϕ rises 4:1		3	4	46	7 14
25 Mond'y	145	Whit Mon.	9	28	2	30		ϕ gr elong we		3	4	45	7 15
26 Tues.	146	Edward	10	26	3	20		δ rises 3:24		3	4	44	7 16
27 Wed.	147	Emberday	11	25	3	59		γ sets 11:30		3	4	43	7 17
28 Thurs.	148	William	morn		rises			28. Spica south 8:56		3	4	43	7 17
29 Friday	149	Maximilus	12	26	8	10		Castor sets 11:10		3	4	42	7 18
30 Sat.	150	Wigand	1	21	8	49		β sets 8:10		3	4	41	7 19

22] Trinity Sunday. John 3. Day's length 14h. 38m.

31 Sunday	151	Manilius	2	19	9	39		D in apo. ϕ gr II L S		3	4	41	7 19
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Moon's Phases.

Last Quart. 7th at 3 43 morn; thunder.

New Moon 14th at 10 17 morn; clear.

First Quart. 21st at 12:45 morn; rain.

Full Moon 28th at 3 30 aftern.; cloudy.

Conjectures of the Weather.

The 1st, 2nd frost; 3rd, 4th, 5th fair; 6th, 7th thunder; 8th 9th cloudy; 10th, 11th rain; 12th, 13th, 14th clear; 15th, 16th variable; 17th, 18th fair; 19th, 20th cloudy; 21st, 22nd rain; 23rd, 24th, 25th clear, warm; 26th 27th variable; 28th, 29th cloudy; 30th, 31st clear.

6th Month.

JUNE, 1885.

30 Days.

DAYS OF			MOON		MOON	SIGN	Aspects of Planets and Miscellany.	SUN FAST	SUN	
month, week, year, etc.			SOUTH	R. & S.	MOON				RISES	SETS.
			h. m.	h. m.					h. m.	h. m.
1 Mond'y	152	Nicodemus	3 14	10 21		♂ rises 3:16	☾	2	4 40	7 20
2 Tues.	153	Marcellus	4 1	11 2		♂ sets 11:10		2	4 39	7 21
3 Wed.	154	Erasmus	4 46	11 40		Arcturus south 9:26		2	4 39	7 21
4 Thurs.	155	Corpus Chr	5 32	morn		Spica south 8:28		2	4 38	7 22
5 Friday	156	Bonifacius	6 17	12 27		5. ♂ ♀ ♄		2	4 38	7 22
6 Sat.	157	Artemius	7 4	1 6		Antares south 11:25		2	4 37	7 23

23] 1st Sunday after Trinity. Luke 16. Day's length 14h. 46m.

7 Sunday	158	Lucretia	7 54	1 40		♂ ♀ ♃. Altair south 2:37		1	4 37	7 23
8 Mond'y	159	Medardus	8 41	2 18		♂ sets 10:49	♄	1	4 37	7 23
9 Tues.	160	Barnimus	9 36	2 50		Pollux sets 10:3		1	4 36	7 24
10 Wed.	161	Flavius	10 34	3 21		♂ ♄ ♄. ♂ ♄ ♂		1	4 36	7 24
11 Thurs.	162	Barnabas	11 30	3 51		♂ ♄ ♄. Regulus s. 11:25		1	4 36	7 24
12 Friday	163	Basilides	12 30	sets		12. 7* rises 2:51		0	4 36	7 24
13 Sat.	164	Tobias	1 29	8 9		♄ in p. ♄ ♂ ♃. ♀ ☾		0	4 35	7 25

24] 2d Sunday after Trinity. Luke 14. Day's length 14h. 48m.

14 Sunday	165	Melisius	2 19	9 7		♀ sets 8:2 eve		1	4 35	7 25
15 Mond'y	166	Vitus	3 8	9 37		Vega south 2:31		0	4 35	7 25
16 Tues.	167	Rolandus	3 49	10 6		Spica sets 1:12		0	4 35	7 25
17 Wed.	168	St. Alban	4 41	10 46		♂ ♄ ♄. ♄ sets 10:30		1	4 35	7 25
18 Thurs.	169	Arnolphus	5 31	11 41		♂ ♃ ☾. ♂ rises 2:59		1	4 35	7 25
19 Friday	170	Gervasius	6 16	morn		19. ☐ ☐ ☐		1	4 35	7 25
20 Sat.	171	Sylvarius	7 8	12 5		Procyon sets 9:26		1	4 35	7 25

25] 3d Sunday after Trinity. Luke 15. Day's length 14h. 52m.

21 Sunday	172	Raphael	7 54	12 34		☉ enters ☿ longest day		1	4 34	7 26
22 Mond'y	173	Achatius	8 36	1 5		Summer commences		1	4 35	7 25
23 Tues.	174	Agrippina	9 18	1 41		Librae south 8:34		2	4 35	7 25
24 Wed.	175	John Bapt.	10 8	2 15		♀ in perihelion		2	4 35	7 25
25 Thurs.	176	Elogius	10 56	3 0		Venus sets 8:20		2	4 35	7 25
26 Friday	177	Jeremiah	11 42	3 46		♀ in perihelion		2	4 35	7 25
27 Sat.	178	7 Sleepers	morn	rises		27. ♂ ♂ ☉ super.		3	4 35	7 25

26 4th Sunday after Trinity. Luke 6. Day's length 14h. 50m.

28 Sunday	179	Leo	12 36	8 16		♄ in apo. ♂ rises 2:49	☾	3	4 36	7 24
29 Mond'y	180	Pet. & Paul	1 35	8 51		♄ sets 10:2		3	4 36	7 24
30 Tues.	181	Lucian	2 34	9 30		Regulus sets 9:56		3	4 36	7 24

Moon's Phases.

Last Quart. 5th at 7 4 eve; variable.
 New Moon 12th at 5 42 eve; warm.
 First Quart. 19th at 8 48 morn; clear.
 Full Moon 27th at 6 17 morn; warm

Conjectures of the Weather.

The 1st, 2nd, 3rd fair; 4th, 5th, 6th variable;
 7th, 8th rain; 9th 10th, 11th showers; 12th, 13th, 14th
 warm; 15th, 16th, 17th thunder showers; 18th, 19th,
 20th clear; 21st, 22nd cloudy; 23rd, 24th, 25th fair;
 26th, 27th, 28th warm; 29th, 30th showers.

7th. Month.

JULY, 1885.

31 Days.

DAYS OF		MOON MOON				MOON SIGNS	Aspects of Planets and Miscellany.	NUM A.O.I.S.	SUN		SUN	
month, week, year, etc.		SOUTH		R. & S.					RISES	SETS		
		h.	m.	h.	m.				h.	m.	h.	m.
1 Wed.	182 Theobald	3	21	10	0		Venus sets 8:24	3	4	36	7	24
2 Thurs.	183 Visit V.M.	4	16	10	40		Spica south 8:50	4	4	37	7	23
3 Friday	184 Cornelius	4	58	11	20		○ in apogee	4	4	37	7	23
4 Sat.	185 Independ.	5	44	11	55		♀ gr Hel Lat North	4	4	37	7	23

27] 5th Sunday after Trinity. Luke 5. Day's length 14h. 44m.

5 Sunday	186 Demetrius	6 33	morn		5. ♄ sets 9:49	4	4 38	7 22
6 Mond'y	187 John Huss	7 22	12 31		7* south 8:32	4	4 38	7 22
7 Tues.	188 Edelburga	8 16	1 19		Orion rises 4:16	4	4 38	7 22
8 Wed.	189 Aquilla	8 58	1 46		Antares sets 11:58	5	4 39	7 21
9 Thurs.	190 Zeno	9 42	2 20		♂ ♀ ♄ rises 2:39	5	4 39	7 21
10 Friday	191 J. Calvin	10 32	3 10		♂ ♀ ♄ Vega so 11:20	5	4 39	7 21
11 Sat.	192 Pius	11 16	3 51		♄ in per. ♄ rises 3:56	5	4 40	7 20

28] 6th Sunday after Trinity. Matt. 5. Day's length 14h. 38m.

12 Sunday	193 Henry	11 59	sets		12. Venus sets 8:22	5	4 40	7 20
13 Mond'y	194 Margaret	12 44	8 39		♄ ♀ ♄	5	4 41	7 19
14 Tues.	195 Bonavent	1 31	9 11		Spica sets 11:8	5	4 41	7 19
15 Wed.	196 Apostels' d	2 29	9 43		♄ ♄ ♄ ♄ sets 9:29	6	4 42	7 18
16 Thurs.	197 Hilary	3 24	10 26		Altair south 12:2	6	4 43	7 17
17 Friday	198 Alexius	4 22	11 14		♄ rises 2:26	6	4 43	7 17
18 Sat.	199 Maternus	5 21	11 52		18. ♀ gr Hel L N	6	4 44	7 16

29] 7th Sunday after Trinity. Mark 8. Day's length 14h. 30m.

19 Sunday	200 Ruffina	6 29	morn		♄ Dog days begin	6	4 45	7 15
20 Mond'y	201 Elias	7 14	12 41		♄ rises 3:30	6	4 45	7 15
21 Tues.	202 Praxedes	8 10	1 21		Venus sets 8:20	6	4 46	7 14
22 Wed.	203 Mary Mag	8 52	2 10		O enters	6	4 47	7 13
23 Thurs.	204 Appolinar	9 46	2 42		7* south 7:24	6	4 48	7 12
24 Friday	205 Christiana	10 41	3 18		♄ sets 8:56	6	4 49	7 11
25 Sat.	206 St. James	11 39	3 44		♄ in apo. ♄ rises 2:13	6	4 50	7 10

30] 8th Sunday after Trinity. Matt. 7. Day's length 14h. 18m.

26 Sunday	207 St. Anna	morn	rises		26. Orion rises 3:0	6	4 51	7 9
27 Mond'y	208 Martha	12 32	7 49		Venus sets 8:14	6	4 52	7 8
28 Tues.	209 Pantaleon	1 26	8 29		♄ rises 2:58	6	4 53	7 7
29 Wed.	210 Beatrix	2 13	9 9		Regulus sets 8:4	6	4 54	7 6
30 Thurs.	211 Upton	2 56	9 52		Aldebaran rises 12:5	6	4 55	7 5
31 Friday	212 Germanus	3 42	10 20		♄ rises 1:59	6	4 56	7 4

Moon's Phases.

Last Quart. 5th at 12 25 aftern.; fair.
 New Moon 12th at 12 15 morn; showers
 First Quart. 18th at 7 19 eve; cloudy.
 Full Moon 26th at 9 22 eve; variable.

Conjectures of the Weather.

The 1st. 2nd clear; 3rd, 4th rain, thunder; 5th
 6th 7th. 8th fair; 9th. 10th warmest days; 11th, 12th
 thunder showers; 13th. 14th. 15th clear; 16th, 17th,
 18th warm; 19th. 20th cloudy; 21st. 22nd, 23rd fair;
 24th, 25th. 26th. 27th variable; 28th, 29th cloudy;
 30th. 31st rain.

8th. Month.

AUGUST, 1885.

31 Days.

DAYS OF month, week, year, etc.			MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGNS	Aspects of Planets and Miscellany.	SUN SLOW h. m.	SUN RISES h. m.	SUN SETS h. m.
1 Sat.	213	Lamas d.	4 30	10 49		Venus sets 8:12 8	6 4	5 7	7 3

31] 9th Sunday after Trinity. Luke 16. Day's length 14h. 4m.

2 Sunday	214	Augustus	5 31	11 24		h rises 2:39	6 4	5 8	7 2
3 Mond'y	215	Dominick	6 29	11 48		3. 2 sets 8:16	6 4	5 9	7 1
4 Tues.	216	Stephen	7 11	morn		6 2 4. 8 sets 7:45	6 5	0 7	0
5 Wed.	217	Oswald	7 59	12 22		8 gr elong. east	6 5	1 6	5 9
6 Thurs.	218	An. of Chr.	8 58	1 7		6 2 4. 6 8 h	6 5	2 6	5 8
7 Friday	219	Godfrey	9 43	1 54		8 in aph. 6 2 h 8	6 5	3 6	5 7
8 Sat.	220	Emelius	10 26	2 46		6 8 2. 8 rises 1:42	5 5	4 6	5 6

32] 10th Sunday after Trinity. Luke 19. Day's length 13h. 50m.

9 Sunday	221	Ericus	11 8	3 41		8 in per. h rises 2:15	5 5	5 6	5 5
10 Mond'y	222	St. Lawr.	11 56	sets		10. 7* rises 10:54	5 5	6 6	5 4
11 Tues.	223	Titus	12 42	7 28		6 8 2. 2 sets 7:30	5 5	7 6	5 3
12 Wed.	224	Clara	1 40	8 1		6 8 2. 2 sets 7:57	5 5	8 6	5 2
13 Thurs.	225	Hildebert	2 39	8 28		Orion rises 1:54	5 5	9 6	5 1
14 Friday	226	Eusebius	3 38	9 11		Rigel rises 2:24	5 5	10 6	5 0
15 Sat.	227	Ass. V. M.	4 34	9 40		8 Vega south 8:54	4 5	11 6	4 9

33] 11th Sunday after Trinity. Luke 18. Day's length 13h. 36m.

16 Sunday	228	Rochus	5 31	10 18		8 rises 1:26	4 5	12 6	4 8
17 Mond'y	229	Agapetus	6 28	11 14		17. h rises 1:50	4 5	14 6	4 6
18 Tues.	230	Bertram	7 16	morn		□ ♀ ○	4 5	15 6	4 5
19 Wed.	231	Sebaldus	8 10	12 10		8 stationary	4 5	16 6	4 4
20 Thurs.	232	Bernard	9 4	12 51		Venus sets 7:50	3 5	17 6	4 3
21 Friday	233	Rebecca	9 48	1 40		8 in apogee	3 5	18 6	4 2
22 Sat.	234	Philibert	10 41	2 35		2 sets 7:2	3 5	19 6	4 1

34] 12th Sunday after Trinity. Mark. 7. Day's length 13h. 18m.

23 Sunday	235	Zaccheus	11 13	3 24		○ enters 8	3 5	21 6	3 9
24 Mond'y	236	St. Barth.	11 53	4 23		6 2 8. 8 rises 1:19	2 5	22 6	3 8
25 Tues.	237	Ludovicus	morn	rises		25. h rises 1:10	2 5	23 6	3 7
26 Wed.	238	Samuel	12 42	7 12		Venus sets 7:46	2 5	24 6	3 6
27 Thurs.	239	Gebhart	1 36	8 0		6 8 2. 8 gr Hel Lat S	1 5	25 6	3 5
28 Friday	240	St. August	2 28	8 40		Antares sets 10:16	1 5	27 6	3 3
29 Sat.	241	John beh.	3 18	9 22		Dog days End	1 5	28 6	3 2

35] 13th Sunday after Trinity. Luke 10. Day's length 13h. 2m.

30 Sunday	242	Benjamin	4 8	10 4		Arcturus sets 10:44	1 5	29 6	3 1
31 Mond'y	243	Paulinus	4 57	10 46		Spica sets 8:4	0 5	31 6	2 9

Moon's Phases.

Last Quart. 3d at 4 56 aftern.; show'rs
New Moon 10th at 7 14 morn; warm.
First Quart. 17th at 8 46 morn; variable
Full Moon 25th at 12 19 aftern; showers

Conjectures of the Weather.

The 1st, 2nd fair; 3rd, 4th thunder showers; 5th, 6th, 7th variable; 8th, 9th, 10th warm; 11th, 12th variable; 13th, 14th, 15th thunder; 16th, 17th variable; 18th, 19th, 20th variable; 21st, 22nd, 23rd warm; 24th, 25th showers; 26th, 27th cloudy; 28th rain, 29th, 30th, 31st fair.

9th Month.

SEPTEMBER, 1885.

30 Days.

DAYS OF			MOON MOON		MOON SIGN	Aspects of Planets and Miscellany.	SUN FAST	SUN SUN	
month, week, year, etc.			SOUTH	R. & S.				RISES	SETS.
			h. m. h. m.	h. m.				h. m. h. m.	
1 Tues.	244	Egidius	5 50	11 44		Venus sets 7:41	0	5 32	6 28
2 Wed.	245	Eliza	6 41	morn		2. δ γ \circ inferior	0	5 33	6 27
3 Thurs.	246	Mansuetus	7 36	12 42		δ γ $\frac{1}{2}$ $\frac{1}{2}$ r. 12:39	1	5 34	6 26
4 Friday	247	Moses	8 21	1 16		7* sets 9:20	1	5 36	6 24
5 Sat.	248	Nathaniel	9 11	1 46		δ γ δ δ rises 1:10	1	5 37	6 23

36] 14th Sunday after Trinity. Luke 17. Day's length 12h. 44m.

6 Sunday	249	Magnus	9 54	2 59		γ in per. Sirius rises 2:38	2	5 38	6 22
7 Mond'y	250	Regina	10 42	4 14		δ γ γ . Orion ris 12:20	2	5 39	6 21
8 Tues.	251	Nat. V. M.	11 36	sets		8. δ γ $\frac{1}{2}$ δ $\frac{1}{2}$ \circ	2	5 41	6 19
9 Wed.	252	Bruno	12 24	6 36		Rigel rises 11:31	3	5 42	6 18
10 Thurs.	253	Pulcheria	1 12	7 5		Venus sets 7:29	3	5 43	6 17
11 Friday	254	Protus	2 4	7 40		δ . γ stationary. δ γ γ	3	5 44	6 16
12 Sat.	255	Wickliffe	2 51	8 10		$\frac{1}{2}$ rises 12:10	3	5 46	6 14

37] 15th Sunday after Trinity. Matt. 6. Day's length 12h. 26m.

13 Sunday	256	Amatus	3 40	8 41		δ rises 12:56	4	5 47	6 13
14 Mond'y	257	Elev. Holy	4 32	9 25		Altair south 8:12	4	5 48	6 12
15 Tues.	258	Lambertus	5 19	10 14		Antares sets 9:10	5	5 50	6 10
16 Wed.	259	Euphemia	6 14	10 47		16. Vega sets 7:1	5	5 52	6 8
17 Thurs.	260	Emberday	7 7	11 34		$\frac{1}{2}$ rises 12:0	5	5 54	6 6
18 Friday	261	Siegfried	7 49	morn		γ in ap. γ gr elng w	5	5 55	6 5
19 Sat.	262	Micleta	8 41	12 15		γ rises 4:50	5	5 57	6 3

38] 16th Sunday after Trinity. Luke 7. Day's length 12h. 4m.

20 Sunday	263	Jonas	9 31	1 16		γ in perihelion	6	5 58	6 2
21 Mond'y	264	St Matthew	10 16	2 12		Venus sets 7:23	7	5 59	6 1
22 Tues.	265	Maurice	10 58	3 24		\circ enters $\frac{1}{2}$ d. & n. equal	7	6 06	0
23 Wed.	266	Hosea	11 46	4 34		Autumn commences	8	6 15	59
24 Thurs.	267	St. John	morn	rises		γ Eclipse vis. γ	8	6 35	57
25 Friday	268	Cleophas	12 34	6 59		24. δ rises 12:46	8	6 45	56
26 Sat.	269	Justina	1 31	7 45		δ $\frac{1}{2}$ \circ . δ γ $\frac{1}{2}$	9	5 55	55

39] 17th Sunday after Trinity. Luke 14. Day's length 11h. 48m.

27 Sunday	270	Cosmus	2 33	8 30		Venus sets 7:19	9	6 65	54
28 Mond'y	271	Wencesl's	3 30	9 16		$\frac{1}{2}$ rises 1:31	9	6 75	53
29 Tues.	272	St. Michael	4 30	9 58		Orion rises 11:1	10	6 85	52
30 Wed.	273	Jerome	5 30	10 53		γ gr Hel L N \square $\frac{1}{2}$ \circ	10	6 95	51

Moon's Phases.

2h
3.
1.
h

art. 2d at 12 14 morn; clear.
on 8th at 3 43 aftern; dry.
art. 16th at 1 14 morn; clear.
on 24th at 2 54 morn; windy.

Conjectures of the Weather.

The 1st, 2nd clear; 3rd, 4th, 5th cloudy; 6th, 7th variable; 8th, 9th, 10th dry; 11th, 12th rain; 13th, 14th, 15th variable; 16th, 17th clear; 18th, 19th, 20th warm; 21st rain; 22nd, 23rd fair; 24th, 25th, 26th windy; 27th, 28th cloudy; 29th, 30th fair.

10th Month. **OCTOBER, 1885.**








31 Days.

DAYS OF			MOON MOON		MOON SIGNS	Aspects of Planets and Miscellany.	SUN FAST	SUN	SUN
month, week, year, etc.			SOUTH R. & S.					RISES	SETS
			h.	m.	h.	m.		h.	m.
1	Thurs.	274	Remigius	6 30	11 54		1. 6 D h 	10 6	11 5 49
2	Friday	275	Columbus	7 15	morn		Venus sets 7:17 	11 6	12 5 48
3	Sat.	276	Jairus	7 58	12 45		D in per. 6 D 8. 8 r 12:36	11 6	13 5 47








40] 18th Sunday after Trinity. Matt. 22. Day's length 11h. 30m.

Day	Number	Name	Hour	Minute	Second	Event	Hour	Minute	Second
4 Sunday	277	Franciscus	8	44	1 49		6	8	Regel rises 9:59
5 Mond'y	278	Placidus	9	33	2 55		h		rises 11:10
6 Tues.	279	Fides	10	18	3 59		6	2	4. 4 rises 3:40
7 Wed.	280	Amelia	11	8	5 6		6	2	8. Altair son. 6:53
8 Thurs.	281	Pelagius	11	59	sets		8.		Antares so. 8:49
9 Friday	282	Dionysius	12	43	6 24			8.	Aldeb. r. 8:33
10 Sat.	283	Gercon	1	39	7 3				Orion rises 10:18

41] 19th Sunday after Trinity. Matt. 9. Day's length 11h. 12m.

11	Sunday	284	Burkhard	2 33	7 31		♂ ☽ ♀. ♀ sets 7:16	13	6 24	5 36
12	Mond'y	285	Veritas	3 30	8 30		♂ rises 10:46	13	6 25	5 35
13	Tues.	286	Coloman	4 30	9 19		♂ rises 12:27	13	6 26	5 34
14	Wed.	287	Fortunata	5 19	9 58		♂ rises 3:9	14	6 28	5 32
15	Thurs.	288	Hedwick	6 18	10 49		15. Sirius r 12:16 ☾	14	6 29	5 31
16	Friday	289	Gallus	7 11	11 46		☽ in apo. ♂ ♀ ☉ superior	17	6 30	5 30
17	Sat.	290	Florentina	7 57	morn		♂ rises 12:18	15	6 31	5 29

42] 20th Sunday after Trinity. Matt. 22. Day's length 10h. 56m.

18 Sunday	291 St. Luke	8 45	12 44		Venus sets 7:17	15 6 32 5 28
19 Mond'y	292 Ptolemy	9 30	1 33		h in perihelion	15 6 34 5 26
20 Tues.	293 Felicianus	10 14	2 19		h stationry	15 6 35 5 25
21 Wed.	294 Ursula	10 56	3 30		○ enters 	15 6 36 5 24
22 Thurs.	295 Cordula	11 43	4 46		h rises 10:19	16 6 38 5 22
23 Friday	296 Severinus	morn	rises		23. ♋	16 6 39 5 21
24 Sat.	297 Salome	12 40	6 10		♊ rises 2:46	16 6 40 5 20

43] 21st Sunday after Trinity. John 4. Day's length 10h. 38m.

25	Sunday	298	Crispin	1 35	6 58		7* rises 6:14	16	6	41	5	13
26	Mond'y	299	Amandus	2 33	7 47		Regulus rises 1:14	16	6	42	5	19
27	Tues.	300	Sabina	3 33	8 45		Venus sets 7:19	16	6	43	5	18
28	Wed.	301	Sim. Jude	4 30	9 43		☿ in per. ♂ ☿ ♀	16	6	45	5	17
29	Thurs.	302	Zwinglius	5 31	10 40		♄ rises 10:0	16	6	46	5	15
30	Friday	303	Scrapion	6 30	11 39		♂ rises 12:1	16	6	47	5	14
31	Sat.	304	Hallow Eve	7 19	morn		♄ ☿ ♂. Orion r. 9:1	16	6	48	5	12

Moon's Phases.

Last Quart. 1st at 6 30 morn; cloudy.
 New Moon 8th at 2 31 morn; rain.
 First Quart. 15th at 8 20 eve; variable.
 Full Moon 23d at 4 22 aftern.; clear.
 Last Quart. 30th at 12 57 aftern; pleas.

Conjectures of the Weather.

The 1st, 2nd cloudy; 3rd, 4th clear; 5th, 6th, 7th variable; 8th, 9th rain; 10th, 11th, 12th clear; 13th, 14th, 15th, 16th, 17th cloudy; 18th, 19th rain; 20th, 21st fair; 22nd, 23rd clear; 24th rain; 25th, 26th, 27th fair; 28th, 29th storm; 30th, 31st pleasant.

11th Month.

NOVEMBER, 1885.

30 Days.

DAYS OF
month, week, year, etc.MOON MOON
SOUTH R. & S.
h. m. h. m. NOONAspects of Planets
and Miscellany.SUN SUN
RISES SETS.
h. m. h. m.

44] 22d Sunday after Trinity. Matt. 18. Day's length 10h. 20m.

1 Sunday	305	All saints	8 10	12 35		Venus sets 7:26	16 6 50	5 10
2 Mond'y	306	All souls	9 01	1 36		h rises 9:50	16 6 51	5 9
3 Tues.	307	Theophilus	9 50	2 40		♂ in aphelion ♂ ♀ ♄	16 6 52	5 8
4 Wed.	308	Charlotte	10 36	3 59		♄ rises 2:30	16 6 53	5 7
5 Thurs.	309	Malachi	11 18	5 15		♂. ♂ rises 11:52	16 6 54	5 6
6 Friday	310	Leonard	11 59	sets		♄. Sirius rises 10:50	16 6 56	5 4
7 Sat.	311	Engelbert	12 45	5 50		♄ ♀. Orion r. 8:47	16 6 57	5 3

45] 23d Sunday after Trinity. Matt. 22. Day's length 10h. 2m.

8 Sunday	312	Cecilia	1 36	6 30		♀ gr Hel Lat south	16 6 59	5 1
9 Mond'y	313	Theodore	2 18	7 14		Rigel rises 8:40	16 7 05	5 0
10 Tues.	314	M. Luther	2 58	8 10		♄ ♀. ♀ sets 7:55	16 7 14	5 59
11 Wed.	315	Melancht'n	3 43	9 18		h rises 9:16	16 7 24	5 58
12 Thurs.	316	Jonas	4 30	10 13		♄ in apogee	16 7 34	5 57
13 Friday	317	Winebert	5 16	11 10		♄ rises 2:1	16 7 44	5 56
14 Sat.	318	Levin	6 12	morn		♄. 7* south 12:30	15 7 54	5 55

46] 24th Sunday after Trinity. Matt. 9. Day's length 9h. 48m.

15 Sunday	319	Leopold	7 8	12 1		♂ rises 11:35	15 7 6	4 54
16 Mond'y	320	Ottomar	8 3	12 50		♄ ♀ ♂	15 7 7	4 53
17 Tues.	321	Alpheus	8 54	1 53		h rises 8:50	15 7 8	4 52
18 Wed.	322	Gelasius	9 58	2 53		Altair sets 10:37	14 7 9	4 51
19 Thurs.	323	Elizabeth	10 19	3 55		♄. Venus sets 7:58	14 7 10	4 50
20 Friday	324	Amos	11 13	4 56		Regulus rises 11:33	14 7 11	4 49
21 Sat.	325	O V. Mary	11 56	5 56		♄ rises 1:40	14 7 12	4 48

47] 25th Sunday after Trinity. Matt. 24. Day's length 9h. 36m.

22 Sunday	326	Alphonsus	morn	rises		22. ☉ enters	13 7 12	4 48
23 Mond'y	327	Clement	12 56	6 30		♄ gr Hel Lat so.	13 7 13	4 47
24 Tues.	328	Chrisogen.	1 55	7 36		♄ in perigee ♂ ♀ ♄	13 7 14	4 46
25 Wed.	329	Catharine	2 53	8 46		h rises 8:0	13 7 15	4 45
26 Thurs.	330	Conrad	3 53	9 56		Venus sets 8:3	13 7 16	4 44
27 Friday	331	Josaphat	4 50	11 3		♄ rises 11:30	12 7 17	4 43
28 Sat.	332	Guntherus	5 50	11 50		28. ♄ rises 1:9	12 7 17	4 43

48] 1st Sunday in Advent. Matt. 21. Day's length 9h. 24m.

29 Sunday	333	Saturn	6 49	morn		♄ ♀. ♀ sets 5:30	12 7 18	4 42
30 Mond'y	334	St. Andrew	7 38	12 46		♄ ♀. ♄ gr elong east	11 7 18	4 42

Moon's Phases.

New Moon 6th at 6 4 eve; rain.
First Quart. 14th at 4 59 aftern.; rain.
Full Moon 22d at 4 39 morn; cold.
Last Quar. 28th at 8 57 eve; clear.

Conjectures of the Weather.

The 1st, 2nd, 3rd clear; 4th, 5th fair. 6th, 7th rain; 8th, 9th variable; 10th, 11th, 12th Indian summer; 13th, 14th rain; 15th, 16th, 17th clear; 18th, 19th cloudy; 20th, 21st rain and snow; 22nd, 23rd cold; 24th, 25th fair; 26th, 27th, 28th clear; 29th, 30th cloudy.

12th Month.

DECEMBER, 1885.

31 Days.

DAYS OF			MOON MOON		MOON SIGNS	Aspects of Planets and Miscellany.	SUN FAST	SUN	SUN
month, week, year, etc.			SOUTH R. & S.					RISES	SETS
			h.	m.	h.	m.		b. m.	h. m.
1	Tues.	335	Longinus	8 30	1 45		Venus sets 8:6	11	7 19 4 41
2	Wed.	336	Candidus	9 14	2 46		♄. ♃ rises 1:0	11	7 19 4 41
3	Thurs.	337	Cassianus	9 56	3 50		♄ ♄ ♄. Altair sets 9:30	10	7 20 4 40
4	Friday	338	Barbara	10 36	4 55		♄ rises 7:30	10	7 20 4 40
5	Sat.	339	Abigail	11 16	5 56		♄ riser 11:9	9	7 21 4 39

49] 2d Sunday in Advent.

Luke 21.

Day's length 9h. 16m.

6 Sunday	340	St. Nich.	11 56	sets		6. 7* south 10:50	9 7 22 4 38
7 Mond'y	341	Agathon	12 40	6 9		Sirius rises 8:44	8 7 22 4 38
8 Tues.	342	Con. V. M.	1 33	7 3		♂ ♀ .Arietis so 8:58	8 7 23 4 37
9 Wed.	343	Joachim	2 30	7 56		♀ gr elong. east ☾	8 7 23 4 37
10 Thurs.	344	Judith	3 9	8 43		♂ in apogee ♂ ♀	7 7 23 4 37
11 Friday	345	Barsabas	3 56	9 50		♀ sets 8:19	7 7 24 4 36
12 Sat.	346	Ottilia	4 39	10 53		♂ rises 12:50	6 7 24 4 36

50] 3d Sunday in Advent.

Matt. 11.

Day's length 9h. 12m.

13 Sunday	347	Lucian	5	30	11	54		Markab sets 12:19	6	7 24	4 36
14 Mond'y	348	Nicasius	6	19	morn			14. ♄ rises 6:56	5	7 25	4 35
15 Tues.	349	Ignatius	7	9	12	40		Spica rises 2:40	5	7 25	4 35
16 Wed.	350	Emberday	7	55	1	30		♄ rises 10:59	4	7 25	4 35
17 Thurs.	351	Lazarus	8	50	2	30		♀ in perihelion	4	7 25	4 35
18 Friday	352	Arnoldus	9	49	3	36		♀ sets 8:19	3	7 25	4 35
19 Sat.	353	Abraham	10	46	4	43		♄ ♄ ♄ inferior	3	7 25	4 35

51] 4th Sunday in Advent.

John 1.

Day's length 9h. 10m.

20	Sunday	354	Ammon	11:43	5 39		♄ rises 12:30	2	7 25	4 35
21	Mond'y	355	St. Thomas	morn	rises		21. ☉ enters ♄ sh'rt.d.	2	7 26	4 34
22	Tues.	356	Beafa	12:39	5 55		☉ in perigee. ☉ ☉ ♄	1	7 25	4 35
23	Wed.	357	Dagobert	1 30	6 56		♄ rises 6:19	1	7 25	4 35
24	Thurs.	358	Adam, Eve	2 19	7 55		Orion south 11:35	7	25	4 35
25	Friday	359	Christmas	3 19	8 53		♀ sets 8:30	7	25	4 35
26	Sat.	360	Stephen	4 16	9 53		♄ ♄ ☉. ☐ ♄ ☉	1	7 25	4 35

52] Sunday after Christmas.

Luke 2.

Day's length 9h. 10m.

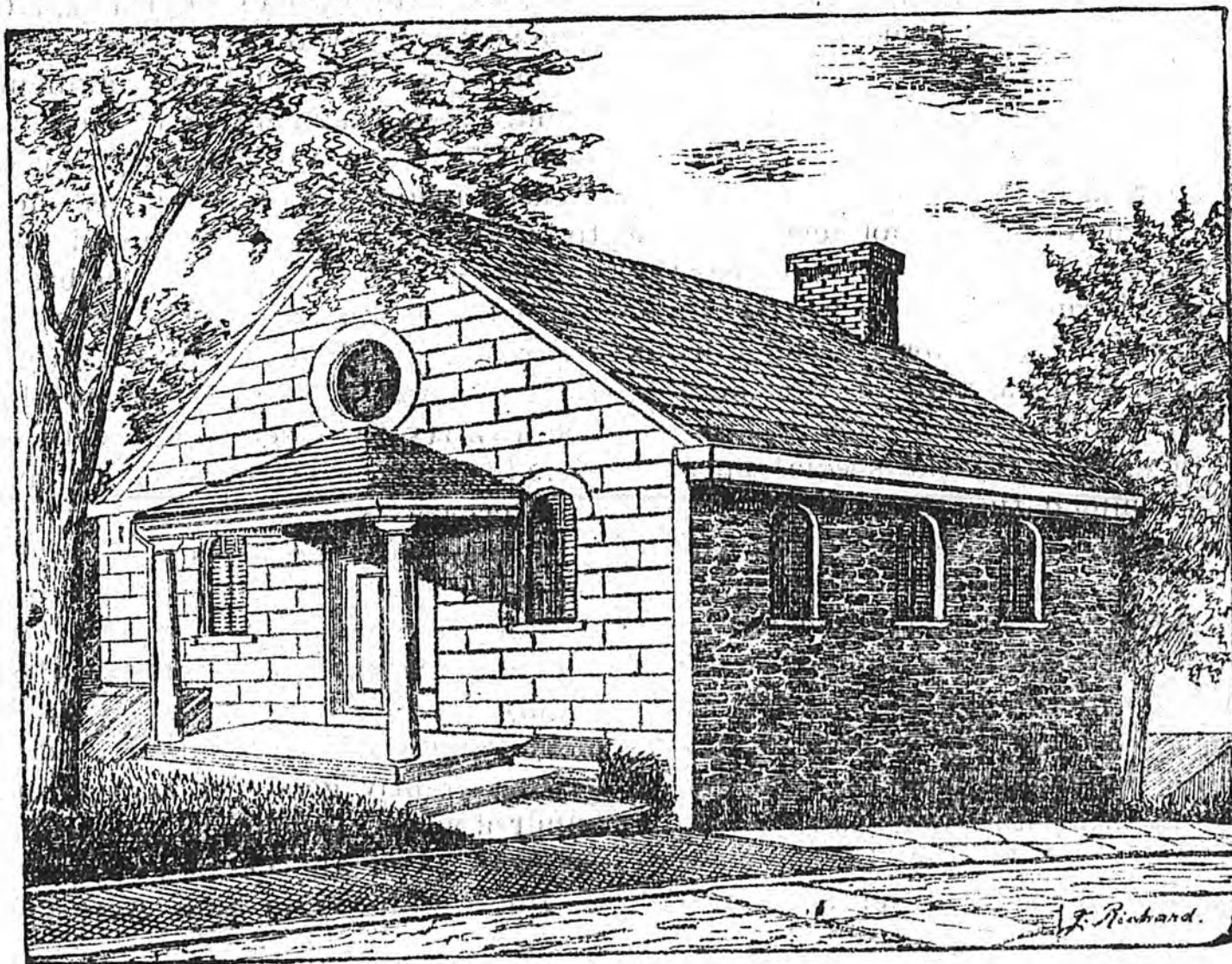
27 Sunday	361	John Ev.	5	14	10	50		♄ ♄ ♄. ♄ rises 10:40	1	7 25	4 35
28 Mond'y	362	Innocents	6	13	11	56		28. ♄ ♄ ♄. ♄ ♄ ♄	2	7 25	4 35
29 Tues.	363	Noah	7	9	morn			♄ rises 11:59	2	7 24	4 36
30 Wed.	364	David	8	8	1	9		♄. Sirius rises 8:4	3	7 24	4 36
31 Thurs.	365	Sylvester	8	59	2	16		♄ in perigee	3	7 24	4 36

Moon's Phases.

Conjectures of the Weather.

New Moon 6th at 8 16 morn; cold.
 First Quart. 14th at 1 21 aftern.; cold.
 Full Moon 21st at 3 58 aftern.; cloudy.
 Last Quart. 28th at 7 21 morn; mild.

The 1st. 2nd variable; 3rd, 4th snow; 5th, 6th,
 7th cold; 8th, 9th, 10th mild; 11th, 12th, 13th clear
 and cold; 14th, 15th moderate; 16th, 17th rain;
 18th, 19th, 20th cloudy; 21st, 22nd cold; 23rd, 24th
 fair; 25th, 26th, 27th, 28th moderate; 29th, 30th,
 31st cloudy, snow.



THE PIONEER MEETING-HOUSE
Of the Brethren Church, at German-
town, Penn'a.

The quaint old church represented in our cut, is the pioneer meeting-house of the Brethren in America. It is located in Germantown, Pennsylvania, on Main street above Sharpnack. It is one of the old landmarks of this portion of the town, and it was built in 1770.

In the graveyard back of the church are the graves of the oldest Germantown families; notably, the Keyzers, Lehman, Langstroths, Gorgases, Foxes, Sharpnacks and many others. Here lies Alexander Mack, Jr., the son of the Alexander Mack who was identified with the reorganization of the Church in Germany. Also the grave

of Peter Keyser, who preached fifty years in the Germantown church.

Over the remains of the ancestors of the Lehman family is a stone inscribed as follows: "Here lieth the body of Godfried Lehman the late owner of this ground, who was born at Putzkon, near the City of Dresden, in Saxony, in Germany, in Europe, and departed this life here in Germantown, October 4, A. D, 1756, aged 67 years, 12 months, and 25 days." According to brother Abraham H. Cassel, the noted antiquarian, there were about twenty families of Brethren with Elder Peter Becker, their leader, that settled in America in 1719, and organized their first church at Germantown in 1723, at the private house of Johan Gomery. From this time they held regular worship, in the absence of a church house,

at the homes of the members, notably the Gomery's, Becker's, Gantz's, Traut's and Kalkloesers. But in 1729 there arrived thirty families more, with Alexander Mack at their head, which so increased their meetings that the private houses could not accommodate the eager crowds that came to hear the words of truth. However in 1732 Christopher Saur (or Sower), the famous printer, being a man of considerable means, built a large, roomy house on Main street, with the special purpose of accommodating the brethren with a convenient place to hold their public worship. He therefore fitted up some kind of a chapel in the second story. Here they met for a number of years, during which time the property came in possession of Christopher Saur, Jr., whose increasing business required all the room of the house, and for this reason, in 1760, the Brethren were obliged to look for other accommodations for their meetings.

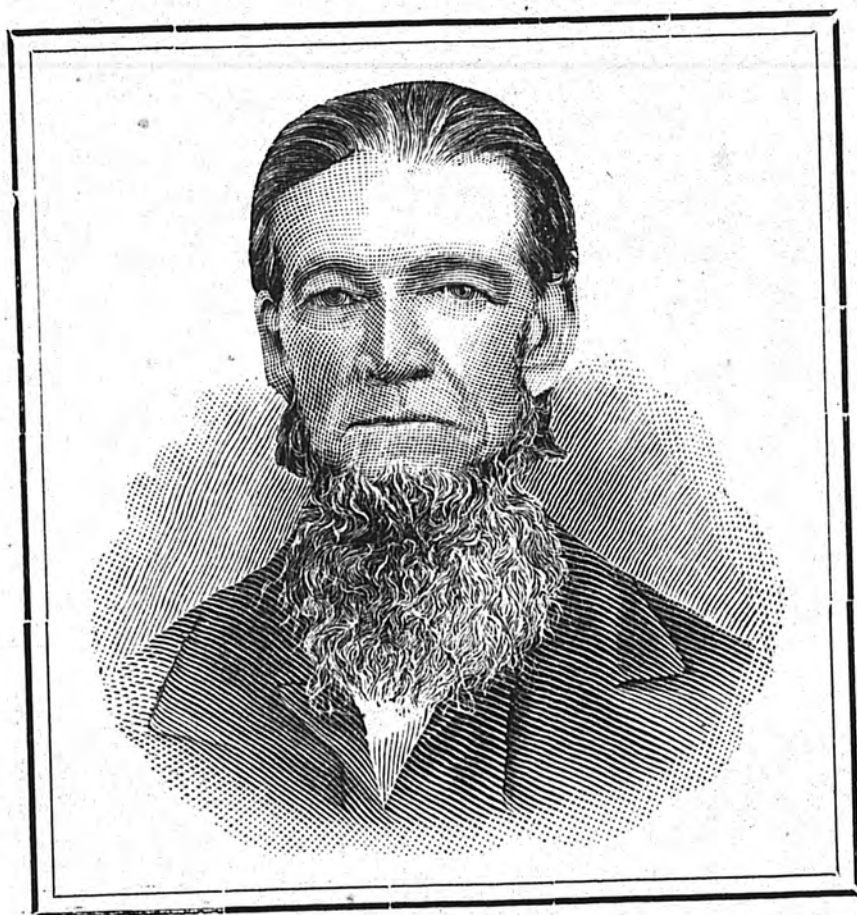
There was among them at this time a poor brother by the name of John Pettikoffer, who had a lot of ground then about two miles above Germantown, and who had built a house and attracted a settlement which was subsequently called *Bettle Housen*, or Beggartown, because it was built by poor people who had received aid for the building of their houses. This place rapidly increased in population and soon was incorporated with and known as Germantown. The property of Pettikoffer came in possession of Elder Peter Schlibert, who knowing the Brethren's want, kindly made them a present of the house and eighty rods of ground for a burying place. It was legally conveyed by a deed of trust to Christopher Saur, Alexander Mack, Peter Leibert and George Schreiber,

trustees, under date of August 12, 1760. The partitions were then removed and the whole house made into an audience room. Here they held their meetings until 1770, when the necessity for increased accommodations induced them to build the house represented in our engraving. It was built by the brethren without any outside aid, as the records say, and was dedicated July 1, 1771. It was a substantial building about thirty-two feet square with an attic for storing the requisites for love-feast occasions.

In this building, without material alteration, the brethren have worshipped for over one hundred years, until within a few years, when it was thoroughly repaired, carpeted, and internally somewhat modernized, and is now apparently good for another one hundred years. During the revolutionary war, when all the properties belonging to Christian Saur were confiscated on the charge of his being a Tory, it narrowly escaped being sold, because it was partly deeded to him. The attic was used for storing the sheets of his unbound publications, among which were about 1000 copies of his just issued quarto Bible. The trustees remonstrated with the officers and saved the building, on the plea that it belonged to the church, and was only deeded to Saur in trust, and that he only by permission occupied the loft.

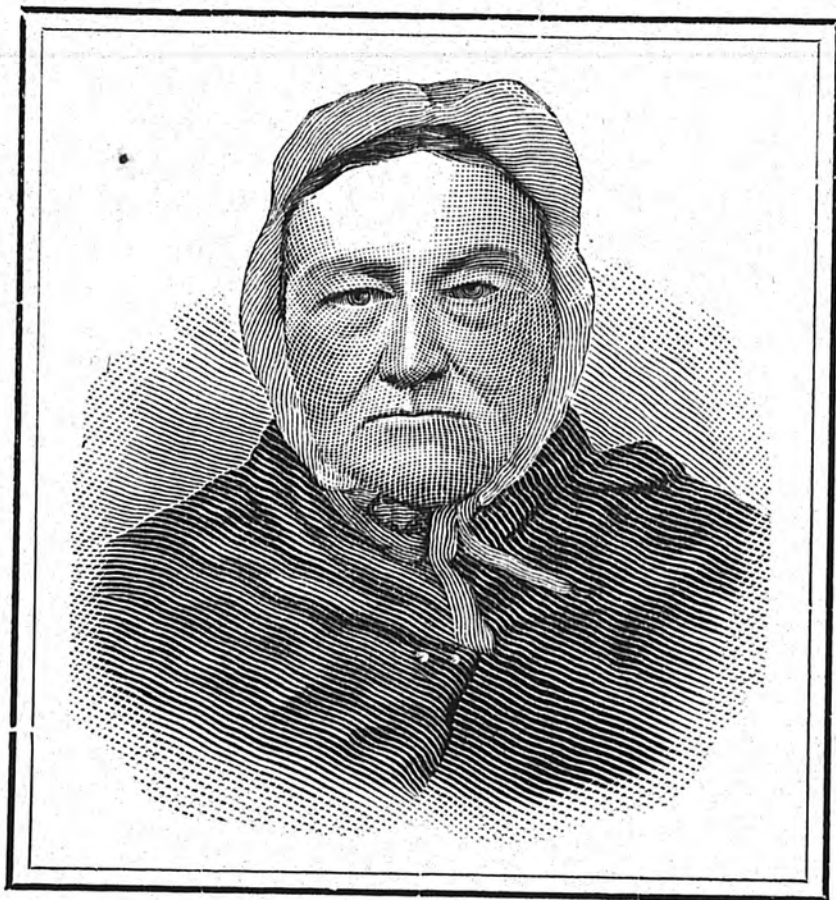
The officers however seized the printed matter, several tons of which were destroyed. Some of it was used for cartridges and others for litter for their horses, and the balance was scattered to the winds.

On the completion of the meeting house the Pettikoffer house became a dwelling for the wardens of the church. No graveyard was attempted until in



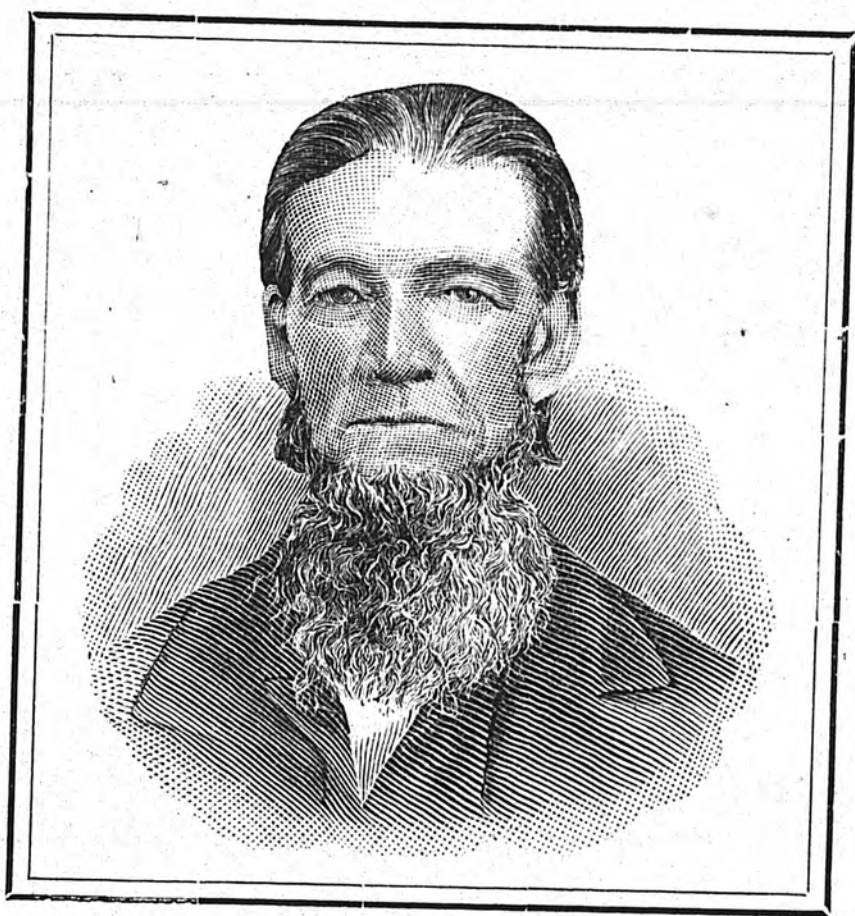
ELDER JOHN CADWALLADER.

See Biographical Sketch on Page 19.



HANNAH KNAUFF.

Biography on the opposite Page.



ELDER JOHN CADWALLADER.
See Biographical Sketch on Page 19.



HANNAH KNAUFF.

Biography on the opposite Page.

1793, when the Yellow fever raged in Philadelphia and many thousands became its victims so that places could hardly be found to bury all the dead. A subscription was opened to raise funds for a graveyard, and was soon completed, but as it was intended for all the members and their descendents of the Germantown and Philadelphia congregations, it filled up so fast that they feared they would soon be crowded for room and it was consequently enlarged to its present size.

Biography of Hannah Knauff.

SISTER HANNAH KNAUFF, whose portrait we give on the opposite page, was one of the pioneers of progressivism, and her portrait and biography is worthy of a place in the BRETHREN'S ANNUAL.

She moved with her husband from Maryland, in the neighborhood of Double Pipe Creek, and settled on Painter Creek, about three miles from Covington, Miami county, Ohio, a short distance from what was called the stone church, where she was a regular attendant as a worshipper. She was thoroughly progressive, believing in Sunday schools and prayer meetings, and a live active religion, but much of this sentiment she had to keep in the background, in consequence of the then prevailing sentiment in the church antagonistic to her view.

In the course of time, however, brother John Cadwallader came to this locality, preaching the Gospel free from the shackles of tradition and annual meeting interpretations. This created trouble, for no sooner were prayer meetings, social and protracted meetings, and Sunday schools introduced, in which sister Knauff was an enthu-

siastic and efficient worker, but that the friends of the "Order," forced their opposition against them.

She, however, for some time continued to teach her class in the corner of the old stone church, telling them Bible stories, and at social meetings filled her place before the opposition became too powerful for her.

She was very benevolent, and managed to give systematically to the poor in her neighborhood. There were three widows living in her neighborhood, to whom she gave in regular installments. She was known to buy corn from her husband, to feed chickens, which she sold, in order to carry out her benevolent enterprises.

In 1872 she moved with her husband to Ottumwa, Waterloo county, Iowa. At this time there was considerable agitation over what was known as the "Cap question," and sister Hannah incurred the sore displeasure of some of the advocates of tradition by writing for the *Christian Family Companion*, taking the Gospel view of the covering spoken of by Paul. A noted Bishop of Maryland, wrote a very severe article against sister Hannah, plainly telling her that she had used great presumption in writing against the opinion of a bishop, and had made herself liable to the jurisdiction of the church. And she was considerably alarmed for some time lest such a fate would befall her, yet she stoutly defended the position she had taken in her article.

She at this time looked about for a place to locate, where she might worship God and observe the ordinances of his house in accordance with the teachings of the Gospel. She found such a place and such a church in California, with Elder Wolfe, and to it she moved and enjoyed her liberty in the Gospel

for a season. While living in California, she was a frequent contributor to the *Christian Family Companion*, and she also kept up a large correspondence with her many friends. To these she had the faculty to impart through her letters some good lessons and words of cheer, at every writing. Her disposition was cheerful throughout, and she had the happy faculty to impart this disposition to others which made her a very agreeable companion.

She had not the pleasure of remaining in her chosen home of California, very long. On account of the continued ill health of her daughter, Mrs. Huggins, with whom she had her home she was obliged to remove East.

She spent the last years of her life with her son, Elhanan Knouff, in Elk-hill, Jackson county, Illinois, where she died full of faith and hope in a blessed immortality, on the second day of February, 1878, aged 74 years and 9 days, after having been sick sixteen days.

The following is the article alluded to above, which we reproduce as being worthy of preservation in this connection. It will not only show sister Knauff's sensible view, and Christian disposition in giving expression to her views, but it also shows the disposition of the church in her day that the writing of such an article should cause her to be persecuted and ostracised :

THE COVERING.

Brother Holsinger : I have been thinking over brother Enoch Eby's letter in *Companion* No. 14. I think he is too exacting with the Iowa sisters : more so than Paul or the annual meeting. I saw sisters from five counties at a love-feast in Monroe county, and visited some in other counties, and I felt that they had the love of God in their hearts and all I saw were in Gospel order in appearance. As I have my home with

the Iowa sisters, I feel like defending them, and will not admit that they are proud. I feel that it is an imposition to call them so in generality. If they had been worshipping without a head covering I would not blame brother Eby ; but he admits that they were all covered. The salutation of the kiss is demanded five times, but where is the commandment of the caps ?

I believe the Iowa sisters are just as zealous to obey the doctrine of our Lord as brother Eby as they understand it ; and I think if the elders admonish the sisters to do all the Gospel commands they do well. It is not easy for them to enforce more, especially the Western sisters, who are chiefly guided by the plain reading of the Testament. In reading brother Eby's letter in *Companion*, I fear he lacked charity ; in particular in reference to obituary notices. We all have faults and must bear in these minor things, for love's sake, lest some of those for whom Christ died, might fall back.

HANNAH KNAUFF.

Home and Friends.

CHARLES SWAIN.

Oh ! there's a power to make each hour
Assweet as Heaven designed it ;
Nor need we roam to bring it home,
Though few there be that find it ;
We seek too high for things close by,
And lose what nature found us,
For life hath here no charms so dear,
As home and friends around us.

We oft destroy the present joy
For future hopes—and praise them ;
Whilst flowers as sweet bloom at our feet,
If we'd but stoop to raise them ;
For things afar still sweetest are
When youth's bright spell hath bound us ;
But soon we're taught the earth hath
naught
Like home and friends around us.

The friends that speed in time of need,
Where hope's last need is shaken,
Do show us still, that come what will
We are not quite forsaken ;
Though all were night, if but the light
From friendship's altar crowned us,
'T would prove the bliss of earth was this—
Our homes and friends around us.

Biography of Elder John Cadwallader.

Elder JOHN CADWALLADER was born, in Bedford county, Virginia, Dec. 31st, 1799, of Friend, or Quaker, parentage, and received his early training in that faith, which gave him a birthright in that church.

He emigrated with his father and mother, in about the year 1818, to the Great Kanawha, where he labored at the cooper trade with his father. After a stay of about two years and when he was about twenty years old, he moved with the family to Highland county, Ohio. Here he joined the Brethren Church. For this he was waited on by a committee of Friends, who informed him that he could no longer be a member of the Fraternity after having manifested such weakness as to submit to baptism by water. Soon after his connection with the Brethren Church, he commenced preaching, and was a faithful minister of the Gospel until his death, covering a period of fifty-nine years. He had lived and labored, with good success in several congregations in the eastern part of the State, in Highland, Adams, Ross, Fayette, and other counties where it seems that the Brethren always practiced the ordinances according to the Gospel. He moved to Miami county, Ohio, in the fall of 1856, where he found that the Brethren had an order and discipline, unto which he submitted as well as he could, in the hope that the educational system of the country would eventually bring about a change by the greater enlightenment of the ministry.

But his hopes were not realized in his lifetime. Annual meeting instead of coming nearer the Gospel system of

Church Government, departed more, and more from it, until, finally, a committee was appointed to visit the different congregations for the purpose of subjecting all to the Order of annual meeting. Elder JOHN CADWALLADER was included in this visit. The committee, with Elder Robert Miller as foreman, paid its visit in the spring of 1874. The charge against Elder Cadwallader was made and proven, that he had said, upon a time, in a discourse that the single mode of Feet-washing was the nearest the Gospel. The committee announced its verdict, giving him thirty days time to retract his statement, which if he refused, his ministry would be taken from him. His answer was that thirty days were not needed, but, that he could answer immediately, and that he meant to stand by the Gospel and abide the consequence. The committee then carried out its design, as far as it had the power; but Elder Cadwallader continued his ministry. Those who adhered to him were organized into a church independent from the annual meeting, at Pleasant Hill, Miami county, Ohio, where a commodious house was built and where he ministered to the church during his life time.

He married Anna King, from Virginia, in 1823, who was to him a faithful and devoted wife until her death, which occurred July 26, 1864. He was the father of ten children, six of whom, three sons and three daughters, are still living. He died April 2nd, 1879, aged 79 years, 3 months and 29 days.

The good people of the village, where he lived and died, in his last days, gathered around his bedside to listen to his admonitions from the Gospel and cheer him in his dying hours.

About his last words to this little audience were the quotation from Paul's language, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"The gospel was his joy and song,
E'en to his latest breath;
The Truth he had proclaimed so long,
Was his support in death."

Children of the Rich and Poor Contrasted.

JAMES RUSSELL LOWELL.

The rich man's son inherits lands,
And piles of brick, and stone and gold,
And he inherits soft white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits cares,—
The bank may break, the factory burn,
A breath may burst his bubble shares;
And soft white hands could hardly earn
A living that would serve his turn;
A heritage, it seems to me,
One scarce would wish to hold in fee.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
A patience learned of being poor,
Courage, if sorrow comes, to bear it,
A fellow feeling that is sure
To make the outcast bless his door:
A heritage, it seems to me,
A king might wish to hold in fee.

Both, heirs to some six feet of sod,
And equal in the earth at last,
Both, children of the same dear God,
Prove title to your heirship vast
By records of a well-filled past:
A heritage, it seems to me,
Well worth a life to hold in fee.

The Census of the Brethren Church.

The Census of the Brethren church as it stands in its reconstructed state, appears in this number of the ANNUAL. I believe, that as far as reported, the numbers are as nearly correct as it is possible to make a work of this kind. Some of the churches have not reported the date of the organizations, and the number of members at that time; nearly all of the churches thus reporting were not disorganized by the Expelling and Dividing committees, and have therefore continued their organizations from the beginning without any need of reconstruction. As for instance the church at Fairview, Ohio, where the entire church remained loyal to its first, or Gospel principles, and where the apostacy to annual meeting power did not disturb the organization. Others are the churches of the Congregational Brethren, who united with the Brethren at Dayton, and their organization dates back of those reconstructed since the Ashland and Dayton Convention. The Philadelphia church was at first included in the report but as this did not seem to give entire satisfaction to some conservative members there, it was afterwards decided to wait until the church at that place becomes entirely divorced from the element which, while it objects to being numbered with the Brethren, endorses more worldliness than the gospel discipline will tolerate. We know that we have many faithful Brethren in that church, however, who will be enrolled with us at some future day. The churches at Salisbury and Green Tree, Pa. and the church in New Jersey have also been omitted because there was no official action taken in re-

gard to their standing, a though all these and many others, are as much of Brethren churches as was the church at Falls City, Nebraska. before it was visited by the dividing or expelling committee, on the 27th of October, 1884.

Making due allowance for conservatives numbered among progressives in a few of the churches included in the list, I believe we are safe in estimating the Brethren church at this date as numbering 5,000 members, though those in the organizations number only 3,966. This would only leave 1,034 members not organized, or scattered among conservative organizations praying for deliverance, and I am inclined to believe that this estimate is too low rather than too high. We cannot, of course count anything accurately except the churches which have organized and reported and this will be the data upon which the comparisons of future statistics will be based.

The census makes a very gratifying showing. Considering the history of the church for the past fifty years, in its opposition to higher education, educated and supported ministry, and its rigorous discipline by the eldercraft, it is a wonder that there are as many progressive members in the church as what this census indicates. And the gains averaging a fraction over 98 per cent is simply marvelous. It is somewhat difficult to arrive at the true estimate, but we think we are safe in saying that the per cent of gain *per annum* averages about fifty; which exceeds anything in that line of which we have any account in the history of church statistics. And what is particularly gratifying is the fact that these gains have been made mostly by baptism and

not by relation from the German Baptists and other churches.

The census abundantly proves that the Brethren church stripped from the encumbrances of annual meeting power and traditions is not a failure, but a grand success. And its career of usefulness has only begun. Many fine church buildings have been erected during the past year and these have not all been reported. The future valuation of church property, therefore, will show a large increase over the present estimate. The census plainly shows that the Brethren church is not a schismatic branch whose life is destined to be of short duration, but that it is a vigorous plant whose life principles are grounded in Christ and His Gospel and will therefore endure forever. We have much cause for gratitude to Almighty God that he has in His good providence been with us with his blessing and his help, and trusting in Him for the future we can go on in the good work so nobly begun being assured that since God is for us, none can be against us. The work was commenced by me last February, but was not finally concluded until in November of this year. I am under many obligations to brethren who have rendered me prompt assistance in this work. If churches or names have been misplaced or omitted it was done so by mistake and the writer in such cases asks for the exercise of charity. Much trouble and considerable amount of correspondence was necessary in order to take this first census; the work can be more easily and accurately done hereafter.

E. L. YODER.

Madisonburg, O.

THE BRETHREN'S ANNUAL.

Statistical Exhibit of the Congregations of the
BRETHREN CHURCH.

Showing the date of organization; number of members at time of organization, present number of members, number of places of worship and value of Church property, with names of ministers and deacons.

NAMES OF CHURCHES AND OFFICERS.	Date of Organization.	No. Members at time of Organization.	No. Members Oct. 1, 1884.	No. of places of Worship. No. of Church Houses.	Value of Church Property.
OHIO.					
Fountain City, Minister, Isaac Ross; Deacon, Jacob Ross,	Oct. 1882.	16	21	1	
Ashland City, Ministers, H. R. Holsinger, W. C. Perry, A. A. Cober. Deacons, D. J. Meyers.	Aug. 8 1882.	35	60	1	
North Liberty, Ministers, Isaac Leedy, R. F. Mallott, A. L. Garber; Deacons, Martin Miller, Christian Swank, Samuel Grubb, Abram Long, Isaac Hess.	June 18. 1883	46	122	2	2 \$1 500
Farmersville, Minister, Edward Mason; Deacons, D. R. Wampler, Dr. Geo. C. Hinkle.	Dec. 1882	14	33	2	1 2 000
Lexington, Minister, Edward Mason; Deacon, Jonathan Flory.	1882	15	27	1	1 600
Rush Creek, Minister, J. H. Palmer J. P. Martin; Deacon, Elias Hoffert, Augustine Palmer, Joshua Beery.	Mar. 7 1883	67	67		
Covington, Ministers, Edward Miller, H. G. Ullery.	Dec. 7 1883	14	18	1	
West Independence, Ministers, Isaac Kilhefner; Deacons, Augustus Krabill, Jacob Hazen.	Mar. 24 1882	17	31	1	
Dayton, Minister, S. Kiehl.	April 1883	12	15	1	1 5 000
Fair Haven, Ministers, P. J. Brown, Wm. Kieffer; Deacons, D. J. Miller, B. F. Swinehart.	Sept. 4 1883	35	60	2	1 3 500
Black River, Minister, H. S. Jacob; Deacon, Henry Homan.	Aug. 1882	14	25	3	5 4 00

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Silver Creek, Ministers, D. M. Rittenhouse, Jacob Keiser; Deacons, John Martin, George Traxler.	Aug. 9 1883	23	85	6	2	\$2 000
Pleasant Hill, Ministers, Elias Teeter, Jacob Crumrine; Deacons, Samuel Deeter, Michael Deeter.	July 1875	21	49	2	1	2 000
Dry Creek, Minister, Isaac Stuckman; Deacon, G. W. Filhour.	Feb. 26 1883	9	19	4		
Louisville, Minister, Josiah Keim; Deacons, Moses Keim,* Lewis Hang. *Died Nov. 24, 1884.	June 10 1884	32	38	1	1	3 000
Fairview, Minister J. M. Rittgers; Deacons, Hugh McCoy, Elijah Hopkins.			100	3	1	3 000
Bare Creek, Minister, Henry Murr; Deacons, A. Beeghley, M. C. Kimmell.	Aug. 23 1882	23	102	2	1	5 000
NEBRASKA.						
Falls City, Ministers, S. C. Stump, L. Messler, Joseph Johnston, Jacob Gebhart; Deacons, Jos. Myers, L. Nedrow, J. L. Johnson, F. Shafer.	Oct 17 1884		60		1	1 500
MARYLAND.						
Beaver Creek, Ministers, Andrew Cost, Peter S. Newcomer. J. D. McFaden; Deacons, Samuel Emmert, David Shindle, Ben. M. Emmert. John Kinsey, Lauson P. Grossnickle.	Oct 22 1882	27	85	4	1	1 100
WEST VIRGINIA.						
Prosperity, Ministers, John Province, C. J. Showalter; Deacons, Marian Boise, John Showalter.			40	2	1	200
Red Oak, Ministers, J. E. Matlick, George Miller, Jesse A. Dancer.	Sept. 15 1883	21	21	1		
Cheat River, Ministers, C. E. Glenn, John M. Freeland; Deacons, John A. Garner, Jacob D. Weaver, Robert Hartzell.			56	5		
VIRGINIA.						
Pleasant Hill, C. Stalnaker.		30				
Bethany, Ministers, C. Nininger; Deacon, N. T. Nininger.	Mar. 8 1884	33	33	4	1	500

ILLINOIS.

Bethlehem, Ministers, Z. T. Livengood; Deacon, A. Livengood.	July 1884	30	30	2	1	\$2 000
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Auburn, Minister, J. H. Swihart; Deacons, John Beechley, Benj. F. Poley.	April 2 1883	17	58	1	2	2 500
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IOWA.

Millersburg, Ministers, Andrew Mohler, John A. Meyers.	Nov. 1880	13	33	2		
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Aurelia, Minister, Samuel B. Reist; Deacon, Solomon Grove.	Sept. 17 1883	14	31	2		
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Waterloo, Ministers, J. Nicholson, S. H. Bashor; Deacons, J. P. Lichty, P. Cobaugh, E. Showalter.	Aug. 27 1883	26	183	3	2	4 000
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Brooklyn, Deacon, H. M. Baker.	Sept. 1883	6	13	1	1	
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CALIFORNIA.

Humboldt, Ministers, S. C. Bashor, Charles Meyers, Jonathan Meyers; Deacons, Z. Healy, G. Peck, John Noe.	Nov. 24 1879	15	37	3		
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Lathrop, Ministers, George Wolfe, J. P. Wolfe, J. W. Beer; Deacons Henry Eby, John R. Peterman; Jacob Shank.			25	3		
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Marsh Creek, Minister, C. E. Doty; Deacon, Levi Preston.			25		3	
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MICHIGAN.

Newton Grove, Minister, Walter Clark; Deacons, James E. Gould, Albert Clark.	Jan 24 1884	22	22	1	1	
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Berrien Springs Ministers, David Weaver, Isaac Vorhees, J. Shaw.	June 15 1883	37	40			
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KANSAS.

Maple Grove, Ministers, Michael Lichty, George Hougham, Elder J. Arnesberger; Deacons, Sylvester Swartz, John Murphy, Cyrus Strayer.			23	1		350
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South Haven, Ministers, A. G. Black, D. Harader; Deacon, J. P. Blue.	April 14 1883	14	12	2		
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Poney Creek, Ministers, W. J. H. Bauman, Jonathan Warner, William Forney, J. H. Burnworth; Deacons, D. A. Lichty, E. Berkley, L. Wallace.	Sept 8 1883	40	100	2	\$1 500
Solomon's Valley, Minister, D. O. Brumbaugh; Deacons, Daniel Shook, J. C. Wagoner, I. S. Lerew, Geo. S. Ackley.			20	4	
Lawrence, Deacon, E. J. Worst.	1884		26		
Mayfield. Minister, A. P. Gibson	Oct. 1883	13	16	3	
Burr Oak. Ministers, C. Forney, Hiram Faidley; Deacon, John Faidley.			22	2	
Fairview, Ministers, A. J. Hixson; Deacons, J. P. Kinzer, Frank White, Obed White.	Oct. 6 1883	11	22	4	
Dry Wood, Ministers, M. D. Watson.	Feb 4 1884	9	20	1	
Mt. Zion, Minister, M. D. Watson; Deacon, Wm. Whetchel.			20	1	
Paint Creek, Peabody, Minister, Alfred Ogle; Deacon, Frank Baker.	Sept 8 1883	7	15	3	
Zion Minister, M. D. Watson; Deacon, Joseph Ruble.			11	1	
Nickerson, Minister, Jacob W. Beer; Deacon, Josiah Gochenour, Samuel F. Lehman.	Dec. 8 1883	8	17	6	
INDIANA.					
Beaver Dam, Minister, Noah Heeter; Deacons, Samuel K. Cook, Zach. Bowman, Samuel Mentzer.	Dec. 1882	29	66	4	
Burlington, Ministers, B. L. Gordon, S. H. Seawright.	Nov. 1883	13	33	2	
White Pigeon, Deacons, J. M. Roderick, J. W. Swartz, Henry Landis.	Nov. 20 1881	6	15	2	
Laport, Ministers, Wesley Shippey, W. G. Lewis; Deacon, R. H. Metcalf, Wright Highby, Benjamin Beal.	Jan 30 1883	45	35	2	

Bunker Hill, Ministers, John M. Fox, Joseph Cunningham.	Mar. 1883	43	70	1		
Indian Creek, Ministers, George Neff.	1874		45	1	1	\$1 000
Linkville, Ministers, Adam H. Messena.	1883	13	15		2	
Lapaz, Ministers, J. E. Abbott.			27		2	
Roann. Minister, W. W. Somers; Deacons, J. L. Zook, Hezekiah Tombaugh, William Wagoner, Wilson Swihart.	May 1883	83	98	3		
Tiosa, Deacon, Jacob Miller.	Dec. 1883	17	17	1		
PENNSYLVANIA.						
Coventry, Ministers, David Keim, J. P. Hetric, John Harley, Jacob Connor, Isaac Brown, John Y. Eikenberry; Deacons, Rudolph Harley, David Wells Jacob Ergood, William Eis- enberg, Jonathan Keiser.			296	3	8	5 000
Johnstown, Ministers, D. F. Ramsey, W. A. Adams, Dan- iel Crofford, Solomon Benshoof, B. Goch- enour; Deacon Jacob McCartney, Benj. Benshoof.	May 1883	30	211	4	3	14 000
Conemaugh, Ministers, Samuel Shaffer, William Byars, Stephen Hildebrand; Deacons, John Stray- er, F. H. Grove, Daniel Stutzman, Joseph Cobaugh, Aaron Stutzman, Levi Stutzman.	Aug. 1881	120	190	3	1	1 000
Clarion, Deacon, Edward Manley.		24	20	5	1	600
Somerset, Minister, W. A. Seibert; Deacon, Wm. N. Trent, J. M. Yoder, S. W. Shober.			35	1	1	600
Indian Creek, Minister, James M. Bennett; Deacon, Daniel Meyers, John Horner.	April 14 1883	21	30	2	1	1 200
Martinsburg, Ministers W. L. Spanogle, Jacob L. Wineland, John G. Snyder; Deacon, S. B. Furry, John Smith, John Holsinger.	Jan 10 1883	46	80	5		
Stonev Creek, Ministers, J. L. Kimmel, S. J. Miller; Deacon, Josiah Kimmel, J. J. Kimmel, J. G. Kim- mel, W. M. Walker.			70	3	2	1 800

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Meyersdale, Minister, A. D. Gnagey; Deacon, E. J. Faidly.	Feb 3 1881	28	100	1	1	\$3 500
George's Creek. Ministers, A. J. Sterling, J. D. Gans; Deacons. J. B. Moser, John Sterling.	Oct 14 1882	17	49	2	2	3 000
Summit, Minister, John A. Miller.	Sept 1883	7	12	2	1	1 200
Cowanshannock, Ministers, Robert Whitaker, J. B. Wampler; Deacons, Elias K. Zimmerman, E. C. Wampler, S. C. Smith, Eugene Smith, William K. Rearigh.			50	4	1	800
Berlin, Minister, J. H. Knepper; Deacons, Jacob Musser, G. W. Brollier, A. P. Miller, Elias Cober.	Aug 10 1881	42	100	100		3 100
Ten Mile, Minister, J. M. Tombaugh; Deacon, S. W. Tombaugh, Jonathan Moore.			30	2	2	2 000
Brush Valley. Minister, J. B. Wampler; Deacon, John J. John. Emanuel French, Simon Cousins, James M. John, Robert Bowser.	Dec 12 1883	55	63	2	1	600
Glade Run, Ministers, Eugene H. Smith, J. B. Wampler; Deacons, Samuel C. Bowser, Jacob Bowser. William McCadden.	Dec 13 1883	40	41	1	1	1 000
New Enterprise, Minister, R. Z. Replogle; Deacons, Jacob Rep logle, S. L. Buck.		33	56	3	1	2 000
MISSOURI.						
Cameron, Ministers, P. R. Oaks, Jos. B. Sell, Geo. R. Oaks.			14	2		
Mound, Ministers, W. J. McClintock; Deacon, Hen ry Eyman, T. T. Wyman, Aaron Showalter	1872	14	31	2		
Newtonia,	1882	7	6	2		

List of Ministers of the Brethren Church.

A.

Abbott, Z. E. La Paz, Ind.
 Adams, W. A. Johnstown, Pa.
 Allenworth, J. B. Cherokee City, Ark.
 Arnsbarger, Jac., Rockwell City, Kan.
 Arthur, Shelly, Roan, Ind.

B.

Bailey, J. M. Salem, Kansas.
 Bailey, W. H. Prosperity, W. Va.
 Baker, Frank. Peabody, Kans.
 Baker, Geo., Brooklyn, Iowa.
 Baker, Henry, Brooklyn, Iowa.
 Bashor, S. H. Waterloo, Iowa.
 Bashor, S. C. Ferndale, Cal.
 Bauman, W. J. H. Morrill, Kans.
 Beer, Jac. W. Nickerson, Kans.
 Beer, J. W. Lathrop, Cal.
 Bennet, Jas. M. Jones Mills, Pa.
 Benshoof, Sol., Johnstown, Pa.
 Binkley, R. K. Huntington, Ind.
 Black, A. J. South Haven, Kansas.
 Bowman, Jos., Harrisonburg, Va.
 Bowman, Z. Beaver Dam, Ind.
 Broadhurst, S. Jenny Lind, Cal.
 Brown, P. J. Congress, Ohio.
 Brumbaugh, J. C. Fullers, Pa.
 Brumbaugh, D. O. Portis, Kans.
 Burnworth, Jno. H. Morrill, Kans.
 Byars, W. Ebensburg, Pa.

C.

Cober, A. A. Ashland, Ohio.
 Calvert, W. May Hill, Ohio.
 Calvert, Q. May Hill, Ohio.
 Carman, A. J. Auburn Ind.
 Clark, Walter. Dowagiac, Mich.
 Cook, S. K. Sevastapol, Ind.
 Cost, A. Beaver Creek, Md.
 Cripe, J. C. Dowagiac, Mich.
 Cripe, D. S. Elkhart, Ind.
 Crofford, Dan., Johnstown, Pa.

Crumrine, Jac., Pleasant Hill, O.
 Cunningham, J. Miamitown, Ind.

D.

Davis, T. E. Junction City, Kans.
 Doty, Clois. E. Altamont, Cal.
 Duncan, H. Zimmerman, Ohio.

E.

Early, P. A. North Manchester, Ind.
 Erbaugh, P. Bunker Hill, Ind.
 Ewing, J. C. Wilmington, Ohio.
 Eyeman, Thos., Adrian, Mo.

F.

Faidely, H. E. Burr Oak, Kans.
 Fitzgerald J. W. South Bend, Ind.
 Foltz, Thos., Washington, C. H., O.
 Forney, W. Falls City, Neb.
 Freeland, J. M. Terra Alta, W. Va.
 Fox, Jno. M. Perry, Ind.
 Forney, C. Burr Oak, Kans.

G.

Glen, C. E. Terra Alta, W. Va.
 Garber, A. L. Bellville, Ohio.
 Gibson, I. M. Stirrup Grove, Ill.
 Gans, J. D. Uniontown, Pa.
 Gibson, A. P. Mayfield, Kans.
 Gibson, J. P. Milan, Kansas.
 Gnagey, A. D. Meyersdale, Pa.
 Gochenour, B. Johnstown, Pa.
 Gordon, B. L. Middlefork, Ind.
 Gotwals, J. Z. Oaks, Pa.
 Grove, Solomon. Aurelia, Iowa.

H.

Hamilton, W. M. Zanesville, Ind.
 Harader, C. Arkansas City, Kans.
 Harader, D. Milan, Kans.
 Harmon, W. A. Jones Mills, Pa.
 Hougham, Geo. Devizes, Kans.
 Hixson, A. J. Parsons, Kans.
 Harley, Jno., Pottstown, Pa.
 Harper, Addison, Fox, Mo.
 Heater, Noah. Rochester, Ind.
 Hendricks, F. A. Jasper, Mo.
 Hendricks, Jno., Golden City, Mo.

Hetric, J. P. Setzler's Store, Pa.
 Heyser, E. Madison, Ga.
 Hildebrand, S. Mineral Point, Pa.
 Holsinger, H. R. Ashland, Ohio.
 Holsinger, W. Rosedale, Kans.
 Hoover, Tilman. Winfield, Kans.
 Horn, E. Swanton, O.
 Humbarger, S. Abaline, Kans.
 Haines, Amos H. Sergeantsville, N. J.
 Hyde, Lambert, Sand Brook, N. J.

I,

Ingleright, A. J. Berrien Springs, Mich.

J.

Jacobs, H. S. Homerville, O.
 Johnson, Jos., Humboldt, Neb.

K.

Kaub, Jac., Centropolis, Kans.
 Keim, Josiah, Louisville, Ohio,
 Keim, N. Geo., Elk Lick, Pa.
 Keifer, W. Congress, Ohio.
 Kiehl, S. Dayton, O.
 Kilhefner, Isaac, Ashland, Ohio.
 Kimmel, J. L. Stony Creek, Pa.
 Knepper, Jno. H. Berlin, Pa.
 Kuns, J. Sons Point, Mo.
 Keiser, Jacob, Pioneer, Ohio.

L.

Leedy, Isaac, Shaler's Mills, O.
 Leedy, J. K. Tom's Brook, Va.
 Leedy, Samuel, Montevallo, Mo.
 Leonard, David, Elkhart, Ind.
 Leonard, Elias, Aurelia, Iowa,
 Lewis, W. Three Oaks, Mich.
 Lichty, J. R. Davenport, Neb.
 Lichty, Michael, Bell, Kans.

M.

Miller, E. S. Dayton, Ohio.
 McFaden, J. Duke, Hagerstown, Md.
 Mallott, R. F. North Liberty, Ohio,
 Matlick, J. E. Austen, W. Va.
 Michael, Joseph, Lawrence, Kan.
 Martin, J. P. New Lebanon, Ohio.

Mason, Edward. Farmersville, O.
 Massena, A. Plymouth, Ind.
 McClintock, W. G. Adrian, Mo.
 Mentzer, Samuel. Mentone, Ind.
 Merrill, Nath., Elk Lick, Pa.
 Messler, L. Falls City, Neb.
 Mikesel, Simon, Troy, Ohio.
 Miller, A. J. Boone, Pa.
 Miller, Jno. A. Meyersdale, Pa.
 Miller, Ed. S., Dayton, O.
 Milton, Jac., Newtonia, Mo.
 Mohler, Andrew Kinross, Iowa.
 Moomaw, J. Bainbridge, Ohio.
 Moss, Jno., Jasper, Mo.
 Myers, A. Mattawana, Pa.
 Myers, Chas., Hydesville, Cal.
 Myers, Grabill, Eldorado, Pa.
 Myers, J. T. Oaks, Pa.
 Myers, Jont., Hydesville, Cal.
 Myers, Jos., Fandon, Ills.
 Myers, J. A. Genoa Bluffs, Iowa.
 Myers, Walter, Jenny Lind, Cal.

N.

Neff, George, Bristol, Ind.
 Nehr, Jno., Monmouth, Kans.
 Newcomer, P. S. Boonsboro, Md.
 Nicholson, Jno., Hudson, Iowa,
 Nininger, C. Botetourt Springs, Va.
 Norcross, D. A. Shoals, Ind.

O.

Oaks, Peter K. Cameron, O.
 Ogle, Alfred, Peabody, Kans.

P.

Palmer, W. Deep Run, Ia,
 Palmer, J. H. Logan, Ohio.
 Poley, Benj., Virden, Ills.
 Pollard, R. T. Elderton, Pa.
 Perry, W. C., Ashland, Ohio.
 Porter, P. D., Stonewall, Col.
 Poulson, Israel, Ringoes, N. J.
 Price, Isaac, Schuylkill, Pa., dec'd.
 Price, W. B. Odell, Neb.
 Province, John W. Limestone Hill,
 [W. Va.]

R.

Raish, John B., Harrisonburg Va,
 Ramsey, D. F. Conemaugh, Pa.
 Redding, B. F., Michigan City, Ind.
 Replogle, R. Z. New Enterprise, Pa.
 Riest, S. B. Aurelia, Iowa.
 Rittenhouse, David, Pioneer, Ohio.
 Roderick, James, White Pigeon, Mich.
 Ross, Isaac, Buckeye City, O.
 Ruble, Joseph, Paint Creek, Kans.
 Ridenour, A. M. Albright W. Va.
 Rittgers, J. M. Logan, Ohio.

S.

Seibert, W. A. Meyersdale, Pa.
 Smith, Eugene M. Smicksburg, Pa.
 Seawright, S. W. Darwin, Ind.
 Sell, Joseph B. Cameron, Mo.
 Shaffer, Samuel, Johnstown, Pa.
 Shaw, John, Three Oaks, Mich.
 Shippee, G. W. New Buffalo, Mich.
 Showalter, Aaron, Adrian, Mo.
 Showalter, C. J. Morris, W. Va.
 Showalter, E. Waterloo, Iowa.
 Snyder, J. G. Roaring Springs, Pa.
 Spanogle, W. L. Martinsburg, Pa.
 Spitzer, Jacob, Cherry Grove, Va.
 Stauffer, Peter, Lima, Ind.
 Sterling, A. J., Masontown, Pa.
 Stiff, S. B.,
 Stuckman, Isaac, Sherwood, Ohio.
 Stump, S. C., Falls City, Neb.
 Summers, W., Bracken, Ind.
 Swartz, John, White Pigeon, Mich.
 Swihart, J. H., Edna Mills, Ind.
 Swihart, Wilson, Roann, Ind.
 Switzer, J. L. Whiterock, Kan.
 Stalnaker, And., Laurel, Ind.

T.

Teeter, Elias, Pleasant Hill, Ohio.
 Thomas, M. J., Shinbone, Pa.
 Tombaugh, J. M., Odel, Pa.
 Tombaugh, H., Roann, Ind.
 Truby, D. M., Lima, Ind.

U.

Ulery, H. G., Covington, Ohio.
 Ullery, D. C., South Bend, Ind.

V.

Van Buren, T. D., Nillsville, Wis.
 Vorhees, Isaac, Bridgeman, Mich.

What I Live For.

BY G. E. BANKS.

I live for those who love me,
 For those I know are true,
 For the heaven that smiles above me,
 And awaits my spirit too ;
 For all human ties that bind me,
 For the task by God assigned me,
 For the bright hopes left behind me,
 And the good that I can do.

I live to learn their story,
 Who've suffered for my sake,
 To emulate their glory,
 And follow in their wake ;
 Bards, martyrs, patriots, sages,
 The noblest of all ages,
 Whose deeds crowds history's pages
 And Time's great volume make.

I live to hail that season
 By gifted minds foretold,
 When men shall live by reason
 And not alone by gold—
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted,
 As Eden was of old.

I live to hold communion
 With all that is divine,
 To feel there is a union
 'Twixt Nature's heart and mine ;
 To profit by affliction,
 Reap truths from fields of fiction,
 Grow wiser from conviction,
 And fulfil each great design.

I live for those who love me,
 For those who know me true,
 For the heaven that smiles above me,
 And awaits my spirit too ;
 For the wrong that needs resistance,
 For the cause that lacks assistance,
 For the future in the distance,
 And the good that I can do.

HOW TO FORETELL WEATHER.

Signs Which Careful Observers May Rely Upon.

A communication to the *Southern Planter* deals with the subject of weather prognostics. Few intelligent persons can have any sympathy with the so-called prophets who oracularly announce phenomena, giving dates, occasionally making lucky hits, but as often firing their random shots altogether wide of the mark. That there is, however, something in weather philosophy, intelligent persons will be quite ready to concede, and they will be in accord with the views of the writer when he recommends the habit of observation of natural phenomena, which has been long practiced, its results being handed down to us in the homely weather proverbs with which all are familiar. There is good ground for belief that observations of this kind will prove useful, the more so as modern science enables us to give the reasons, unknown to our forefathers, for many phenomena, and thereby to determine the value of indications, by the association of causes with effects, instead of following blindly the perhaps erroneous observations of others. An apt illustration of this is furnished in the article under notice. Persons really intelligent and not uninformed have maintained that the direction of the milky way changes and intimates the course of the wind, when, as every child to-day knows, this film of white crossing the sky is resolvable by the telescope into myriads of stars, whose position is of course independent of terrestrial currents. How this deeply rooted idea originated is a mystery, since it could not have come from observa-

tion. Careful and intelligent study in the field of weather phenomena would undoubtedly establish many facts, while it would dispel a great many errors and false inferences; the knowledge gained would be besides of practical interest and benefit to the observer and to the community, provided the observations were recorded. On this ground the writers views well deserve commendation. He says:

If one could read the signs, each day foretells the next; to-day is the progenitor of to-morrow. When the atmosphere is telescopic and distant objects stand out unusually clear and distinct, a storm is near. We are on the crest of the wave and the depression follows quick. It sometimes happens that clouds are not so indicative of a storm, as their absence. In this state of the atmosphere the stars are unusually numerous and bright at night, which is also a bad omen. It appears that the transparency of the air is prodigiously increased when a certain quantity of water is uniformly diffused through it. Mountaineers predict a change of weather when, the air being calm, the Alps covered with perpetual snow, seem on a sudden to be nearer the observer, and their outlines are marked with great distinctness on the azure sky. This same condition of the atmosphere renders distant sounds more audible.

There is one redness in the east in the morning that means storm; another that indicates wind. The first is broad, deep, and angry; the clouds look like an immense bed of burning coals: the second is softer and more vapory. At the point where the sun is going to rise, and in a few minutes in advance of his coming, there rises

straight upward a rosy column, like a shaft of dyed vapor, blending with and yet partly separated from the clouds, and the base of which presently comes to glow like the sun himself. The day that follows is pretty sure to be windy.

It is uncertain to what extent birds and animals can foretell the weather. When swallows are seen hawking very high, it is a good indication, because the insects upon which they feed venture up there only in the most auspicious weather.

People live in the country all their lives without making one accurate observation about nature. The good observer of nature holds his eye long and firmly to the point, and finally gets the facts, not only because he has patience, but because his eye is sharp and his inference swift. There are many assertions, the result of hasty and incomplete observation, such as for instance, that the way the milky way points at night indicates the direction of the wind the next day; also, that every new moon indicates either a dry or a wet month. There are many other stories about the moon too numerous to mention. Again when a farmer kills his hogs in the fall, if the pork be very hard and solid he predicts a severe winter, if soft and loose, the opposite, overlooking the fact that the kind of food and the temperature of the fall makes the pork hard or soft. Numerous other instances could be cited to prove that the would-be shrewd farmer does not interpret nature in the right way, and thus his conclusions, being hasty and incomplete, are wrong; and until he studies nature understandingly, using a little common sense, so long will he be more or less under the ban of superstition and ignorance.—*The South.*

HUMOROUS.

"Don't be afraid!" said a snob to a laborer. "Sit down and make yourself my equal." "I would have to blow my brains out for that," was the reply.

Little Flaxen Hair: "Papa, its raining." *Papa*, (somewhat annoyed by work in hand), "Well let it rain." *Little Flaxen Hair*, (timidly): "I was going to."

"Gentlemen will please close their books," said the professor to his class. There were some who did not close their books. "Those who are not gentlemen will close their books also," was the next remark.

"Yes, Miss Frost, I always wear gloves at night. They make my hands so nice and soft." Miss Frost: "Ah! and do you sleep with your hat on."

A certain poetess is said to "make good jellies as well as good poetry." It is suggested that she also make a new departure—send her jellies to newspaper offices and can her poems.

"Mr. Jones," said little Johnny, to that gentleman. "Can whisky talk?" "No, my child; however can you ask such a question?" "Oh! nothing; only ma said whisky was beginning to tell on you."

A German citizen called at a bank, and requested the check payable to the order of Switserkase be cashed. "Ja, dots me," he nodded reassuringly, in answer to the teller's look of inquiry. "But I don't know you. You must get yourself identified," said the teller. "How vas dat," said the German citizen with a puzzled look. "I don't know you," repeated the clerk. "Ach! ja!" cried John, much relieved, "dots all right, I don't know you, neider."

ELDER ISAAC PRICE.

It is with profound sorrow that we enter upon the duty of penning the death notice of so worthy a man as brother Isaac Price. Such men it seems to us should live as long as life can be made enjoyable to them. Longer it would not be charitable to ask the Lord to spare their lives. It may be, indeed it is very probable, that brother Price had attained that period in life when he could truly say, with the Apostle: "It is better to be absent from the flesh and present with the Lord." His bodily infirmities and afflictions were many, and by periods quite severe. And his nervous temperament and acute sensitiveness, caused him to take to heart very painfully the troubles and disappointments of life. Of these his later years seemed to have had their full share. Among the most serious of these were the church troubles. He was much concerned for the union of the church, and to the last refused to recognize any division. During the heat of the agitation of the subject of a division, embracing the period between the announcement of the decision of the Berlin committee, and its confirmation at Arnold's Grove, we had frequent communications from him, sometimes as many as one a day for a week in succession. Some of these were published at the time, some among our "Gleanings," some as nameless communications and others over his own signature. Many of them were filed away, and will be kept in the archives, and a few are published herewith, as an index to the true inwardness of the man whose memory we aim to honor.

When we first commenced the publication of the Christian Family Com-

panion brother Price did not approve of the publication. And it was not until after the Annual Meeting at Philip Boyle's in 1768, that the paper was taken into the family. At that meeting we made the acquaintance of sister Hannah Price, his wife. The treatment we received from the conservative element of the meeting drew the sympathies of sister Price toward ourself, and the course we pursued gained for us her admiration and esteem, and we shall never forget her parting words, when she subscribed for the paper in her own name, and wished us God's blessing. One of her remarks was, that I remind her much of her husband, by the intensity of my zeal. Previous to that time we had not seen brother Price, nor had he read more than a few stray numbers of our paper. We saw him first at the annual meeting, in Berks county, Pa., in 1871, but did not form an acquaintance. At that meeting an effort was made to suppress the *Vindicator*, when brother Price arose and said, "I move that we let the 'Vindicator,' severely alone." And we believe the motion prevailed, in effect at least. He also made a pertinent remark upon the question, whether a brother might be allowed to swear his life against a man. The remark was to the effect, that, as the Scriptures say we shall "not swear at all," we certainly dare not allow a brother to swear his life against any one.

We first made his personal acquaintance at Philadelphia, at the time of the dedication of the new church on Marshall St., in 1873, and where he preached an excellent sermon. We never heard a more earnest and eloquent discourse. Indeed we were astonished and charmed with his eloquence, and

in our estimation we have never heard his equal in the Brethren church

The following extracts from letters will indicate the intensity of his desire to avert a division in the church :

Dated MARCH 4, 1884.

Should annual meeting readopt minutes as advisory only, accept the New Testament as our creed and discipline, would not the greater part flow together by congenial attraction. I do think many see their error. Oh, try to keep the way open for all who have the same views of the Gospel to flow together. It will require self-abnegation, and earnest devotion to the good cause, but nothing is impossible with God."

Dated FEBRUARY 29, 1884.

I deprecate the causes of the division, I mourn over the result, but I am not without hope that the Brethren and the German Baptists may yet become one communion. Those who really are Progressive Christians, of the number who practice as we do in the ordinances, *should all be one communion*. Oh, do try to so move that such union may be possible. The Old German Baptist brethren are a fixed fact, and they have no progressive root in all their movements.

The Brethren have accepted the true foundation: The Gospel of Jesus only, and I hope they will move very carefully. The German Baptists are still the large body, but they are not a unit in the sense that the other two parties are. A large portion of them are in unison with the Brethren, but do not feel prepared to unite with them; but they are a leaven which is working to the end, viz: unity."

Dated MARCH 17, 1884.

"Your paper is well filled, and breathes a good spirit in general, but an occasional word shows want of charity for what are deemed erring brethren. The Lord has precious saints in each of the three sects of the Brethren church, or I might more properly say in two sects, as the Brethren Church is not a sect of the body, but the remaining branch, who hold to the name. Each of the others has taken a departure. I am pleased that you hold

to the true, good old name. And would be glad to see the day, or even to think on a day, when all will be so named. Oh, my dear brother, how I love you, and how earnestly I pray God to bless you, lead and guide you in everything you say, think or do, that is prompted by the Good spirit, and fill your heart with hope, faith and charity. * *

* Keep in mind and hope for the possibility of all flowing into one again."

We have many others, and especially such as were written earlier, but we have not space to publish them. The above will suffice to show the true inwardness or spirit of the man. We have been favored with the following interesting sketch by brother John Harley, of Pottstown, Pennsylvania, who knew Elder Price, perhaps as long as he knew any one.

Elder Isaac Price, the subject of this sketch, was born in Coventry township, Chester county, Pennsylvania, on the 24th day of September, 1802. He was the son of Elder John Price, a widely known and eloquent minister of the Brethren Church, and an early friend of Sabbath school work.

Elder Isaac Price was the eldest of twelve children, and a descendant, in a direct line of ministers in the Brethren church, from Elder Jacob Preisz, the ancestor of the family in this country, who was born in Witzentien, Prussia, and emigrated to America in 1719, having been driven from the old country by persecution. He settled at Indian Creek, in Lower Salford township, Montgomery county, Pennsylvania. His son John Preisz was also a minister, as were also Daniel Priesz, of the third generation, and George Price [modern style of spelling name] of the fourth, and his son John Price of the fifth generation, who was the father of Elder Isaac Price, the subject of

this biography. The latter being the great-great-great-grandson of the first settler of the family in this country.

Elder Isaac Price taught school in early life and at one period lived in Pottstown, Montgomery county, Pennsylvania and for a time was one of the editors and proprietors of the *Lafayette Aurora*, a newspaper started in Pottstown over sixty years ago. He subsequently removed to Schuylkill township, Chester county, Pennsylvania, where he engaged in the Mercantile business, and continued in the same nearly all the rest of his life time. He was appointed Post Master there, during the administration of President Jackson, and held that office under all changes of administration, until about two years before his death, when he resigned. For a long time he was one of the oldest, and in his latter years the oldest post master in the United States, as to length of tenure of office.

He was a minister of the Brethren Church for nearly fifty years. He had great ability as a preacher and orator. At Green Tree church, in Montgomery county, Pa., was his principle place of preaching, but frequently preached in the old Coventry meeting house, and also at Lawrenceville, both in Chester county, Pa. He was not only active in the cause of religion, and an earnest and successful revivalist, but active and earnest in every branch and department of the Master's work. He was a great friend of children, and was highly appreciated by them everywhere.

He was a strong advocate of the abolition of slavery, laboring manfully in the cause, and had the great satisfaction of seeing that curse removed. He was an equally strong and active advocate of the temperance cause, down to his last days; and protessed by word

and action, or practice, against the use of Alcoholic wines for communion service, instead of the pure fruit of the vine, *unfermented*.

Elder Price not only stood high in his own religious denomination, as a pious and zealous Christian man and preacher, but enjoyed the love and respect of all other churches and people wherever he was known.

It may well be said of Elder Isaac Price, as it was at the death of his father before him, "Lo! a great man is fallen in Israel."

Elder Isaac Price was married to Hannah H. Umstead, March 17th, 1826. Sister Price died ten or twelve years ago. (She was a sister of the late Elder John H. Umstead, dec'd.) They had three children, all of whom survive their parents.

In reference to the late troubles in the church, Elder Price strongly condemned the actions of the German Baptist, or Conservative expelling committees. His sympathies were with the Brethren or Progressives. But he was willing to fellowship the *good* in both divisions of the church.

Brother Price died at his home in Schuylkill township, Chester county, Pa., on the 19th day of October, 1884, aged 82 years and 25 days, and was buried at Green Tree burying ground, Montgomery county, Pa.

We make the following extracts from the funeral sermon of brother Price, by brother Jesse P. Hetric, on the 23rd of October, at the Green Tree meeting-house. Elder Hetric was well acquainted with Elder Price for a number of years.

"The man whose solemn funeral rites we this day perform, was an extraordinary man. He was one of the extraordinary men of his day; one of the mighty men of the day. He

was God's noblest workmanship,—an honest man. Men of the most marked intelligence have spoken to me of brother Price in the very highest terms of respect and praise. In the presence of this casket with its confined form in it, I am constrained to cry out. "How are the mighty fallen!" But this does not adequately express my feelings in the case. "Know ye that there is a prince and a great man in Israel fallen to-day?" It is the man in respect to whose memory we have met to-day, that makes it an extraordinary occasion. Then, too, the position which he held and the marked ability with which he administered its sacred functions, adds much to the interest of this solemn event. The minister of the Gospel of Christ, while he is chosen, it may be from the common walks of life, is nevertheless "a leader and commander of the people." And if he leads aright, he soon becomes a marked character. He is only flesh and blood, it is true, and a man in many things as other men are, and yet the eyes and ears and often the hearts of all are turned toward him. If he, like Paul, magnifies his office, whatever he does, either good or bad, seems to be invested with more interest than if some one else did it. If he is a man who stands in the front of the battle, in the thickest of the fight, competent to urge the battle to the very gates, he becomes a still more marked man. Much more interest clusters around him. And just such a man as this was father Price, when in the prime of his strength, mentally and physically. He was a leader among men. Being thus in advance, he often carried his warfare against some of the great evils of the day, in church and state, far beyond where the less talented halted, where they lagged behind, and at times hindered the mighty giant in his onward march for humanity and God. Then, beloved, if I am right in these deductions, and many of you bear me witness of my correctness, and in your silent thoughts far exceed my statements, is it not an extraordinary occasion? The mighty has fallen. Seeking a suitable text, presenting a proper subject for the occasion, I have selected Ps. 17:15, which with its connections may answer: *'As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.'*"

An avowal of poverty is a disgrace to no man; to make no effort to escape it is indeed disgraceful.

Ministers List--Continued.

The following ministers were accidentally omitted from the list and we insert them at this place. There are a few other ministers we know of but we do not know their addresses, hence we cannot give them:

L.

Livengood, Z. T., Lanark, Ill.

M.

Murr, Henry, Soldier's Home, O.

W.

Wagoner, Noah, Red Cloud, Neb.

Wagoner, W., Roann, Ind.

Wampler, J. B., Blanco, Pa.

Warner, Jont., Falls City, Neb.

Watson, M. D., Paint Creek, Kan.

Whitaker, R., Plumbville, Pa.

Wiltfong, F., Plymouth, Ind.

Wineland, J. L., Clover Creek, Pa.

Wine, Samuel, Mt. Sidney, Va.

Wise, Henry, Aleppo, Pa.

Wolfe, J. P., Lathrop, Cal.

Wolfe George, Lathrop, Cal.

Worst, J. H., Williamsport, Dak.

Wrightsman, P. R., Enterprise, Kans.

Y.

Yoder, E. L., Ashland, Ohio.

Z.

Zook, John L., Roann, Ind.

Let the historian record the fact, that in the year of grace, 1884, in the commonwealth of Ohio, U. S. A., a woman, a member of the German Baptist church, refused to shake hands with a minister of the Brethren church, a man whose moral character has never been impeached by the most daring gossip. We give the circumstance as a remarkable one in this age, and the only one that has come to our knowledge, arising from conscientious convictions, but wish it preserved especially for the contemplation of the reader of the BRETHREN'S ANNUAL for 1885. What do you think of that for prejudice, ye inhabitants of the twentieth century?

EVENTS OF THE YEAR 1884,

December 9th.—A. D. Gnagey closed a series of meetings at Masontown, Pa., resulting in fourteen additions.

December 10.—Brother Isaac Kilhefner commenced a series of meetings in Williams county, Ohio, resulting in several conversions.

December 15.—Elder Bashor commenced a series of meetings at Harrisonburg, Virginia, which resulted in thirteen additions.

December 16.—Stephen Hildebrand closed a series of meetings at Mineral Point, Pa., with twenty-four additions.

December 20.—Elder Wm. Summers commenced a series of meetings at White Pigeon, Mich., resulting in six additions.

December 25.—New meeting house dedicated at Pioneer, Williams county, Ohio.

December 29.—Henry Murr was called to the ministry in the Bear Creek congregation, Ohio.

Elder A. G. Black died at his home near South Haven, Kansas, in his sixtieth year.

December 30.—Brother A. J. Sterling closed a series of meetings in the Prosperity congregation, Virginia, with eight additions.

December 31.—Elder J. P. Hetric began a series of meetings in the Hunterdon church, N. J.

January 7.—Amos H. Haines of Hunterdon church, N. J., was ordained a minister in the Brethren church, by Elder J. P. Hetric.

January 10.—Elder J. W. Beer baptized five members in the Miami river, Dayton, Ohio, as additions to the Dayton church.

January 13.—Elder Addison Harper

commenced a series of meetings in the Pony Creek church, Kansas.

Brother J. H. Worst preached his farewell sermon at the Bear Creek church, Ohio, where he had been holding a series of meetings with good results.

January 14.—Elder N. C. Workman died at his residence near Osceola, Mo.

January 17.—Stephen Hildebrand commenced a series of meetings at Fairview, Cambria county, Pa., resulting in a good work.

January 20.—Elder P. J. Brown commenced a series of meetings in the Burlington congregation, Indiana.

January 24.—Cambridge church, Wayne county, Indiana, was organized.

January 25.—Elder J. H. Swihart closed a series of meetings in the German Baptist meeting house, at Edna Mills, Ind., resulting in six additions.

January 27.—Brother W. C. Perry preached his first sermon in the College Chapel, Ashland, Ohio.

February 4.—A. J. Hixson closed a series of meetings at Dry Wood, Kans., with 11 additions.

Feb. 14.—W. W. Summers commenced a series of meetings in Indian Creek church, Indiana, resulting in 29 accessions.

Feb. 17.—Jacob W. Beer closed a meeting at Riverton, Kansas, with good results.

Feb. 21.—A. D. Gnagey commenced a series of meetings at Hagerstown, Md.

Feb. 22.—William Kieffer and Henry Jacobs were ordained to the full ministry, at Fair Haven, by Elder H. R. Holinger.

March 8.—Brother Bashor closed a series of meetings at Good's Mills, Virginia, with 28 additions.

The German Baptist expelling committee visited the Pony Creek church, Kansas, and forced a division.

April 6.—Addison Harper was received into fellowship with the Pony Creek church, Kans., after having been expelled by German Baptist elders.

April 15.—Sister Maranda Wright, of the Berrean Springs church, Mich., died in her forty-fifth year.

May 6.—J. W. Beer starts from Washington C. H., Ohio, for Lathrop, California.

May 18.—Church dedication at Jones' Mills, Pa.

May 20.—S. H. Bashor opened a preaching campaign at Conemaugh, Pa., under the influence of which 55 souls were added to the church.

May 22.—Sunday school convention of the Brethren church at North Liberty, Ohio.

Sister Barbara Miller, mother of Edward Miller, died, full of years.

May 29.—Sister Mary Reese, aged 75 years, died in Dayton, Ohio.

June 4.—Sister Christina John departed this life aged 64 years.

June 15.—Brother Bashor begins a series of meetings at Covington, Ohio, resulting in several additions and much good.

June 17.—Louisville, O., church reorganized by Elders Holsinger and P. J. Brown.

June 28.—J. W. Beer commenced a series of meetings at Ripon, Cal., assisted by Elder Wolfe.

July 11.—Brother John Bailey, of New Vienna, Ohio, departed this life in his seventy-sixth year.

Elder Bauman goes on a missionary journey to Beatrice, Kans.

July 14.—Bethlehem church near Lanark, Ill., was organized.

July 16.—Sister Margaret, wife of A.

J. Miller, of Somerset county, Pa., died aged 33 years.

July 20.—Brethren church at Summit Mills, Somerset county, dedicated.

July 24.—Elder Holsinger's family and the Evangelist office were moved into the College Boarding Hall.

July 29.—Elder H.R. Holsinger started on his tour of the churches in behalf of Ashland College.

H. F. Hixson taking his place temporarily in the sanctum of the Evangelist.

August 11.—E. L. Yoder goes into the Evangelist sanctum and writes his first editorial.

Aug. 13.—Elder Bashor commenced a series of meetings in the Pony Creek church, Kansas, resulting in 44 additions.

Brethren church at South Bend, dedicated.

August 18.—Sister Sarah J. Major departed this life aged 86 years.

August 19.—J. Duke McFaden was ordained a minister of the Brethren church at Funkstown, Md.

September 9.—Sunday school convention of Western Pennsylvania, held at Conemaugh, Pa.

Sept. 10.—Brother David Murray, of Montgomery county, O., departed this life.

Sept. 13.—Brother A. J. Sterling commenced a series of meetings at Ten Mile, Pa., resulting in much good.

Sept. 22.—Brother Richard McConnell died, in his 74th year.

Sept. 24.—Brother George Reese, of Stark county, O., departed this life, aged 86 years.

Brother W. W. Cober, of Berlin Pa., died, in his 20th year.

Sept. 27.—Coventry church Sunday school meeting.

October 3.—Sister Lizzie Schrock, of Berlin, Pa., died, in her 23rd year.

Oct. 9.—Sister Rosanna Replogle of New Enterprise, Pa., departed from earth aged 61 years.

Oct. 14.—Elder Mason began a protracted meeting at West Manchester, Ohio.

Oct. 15.—Brother McFaden begins a series of meetings at Meyersdale, Pa., resulting in several additions by baptism.

Oct. 23.—Brother Samuel B. Shoup aged 63 years, died in Green county, Ohio.

Sister Harriet A. Leach, aged 18 years, died, in Perry county, Ohio.

Oct. 26.—Elder Beer begins a protracted meeting at Contra Costa, Cal.

November 14.—Elder Brown starts on his fourth mission to Pennsylvania.

Nov. 27.—Brother Moses Keim, of Louisville, Ohio, departed this life in his seventy-fifth year.

Dec. 7.—Grace Chapel, Louisville, Ohio, dedicated.

Dec. 13.—J. D. McFaden commenced a series of meetings at Ashland, Ohio.

Divisions of Time.

TRUE TIME.—Two kinds of time are used in almanacs—*clock* or *mean-time* in some, and *apparent* or *sun-time* in others. *Clock-time* is always *right*, while *sun-time* *varies* every day. People generally suppose it is twelve o'clock, when the sun is due south, or at a properly made noon-mark. This is a mistake; the sun very seldom being on the meridian at twelve o'clock.

A *Solar day* is measured by the rotation of the Earth upon its axis, and differs in length, owing to the ellipticity of the Earth's orbit and other causes

but a mean solar day, as recorded by clock time is 24 hours long.

An *Astronomical day* begins at noon, and is counted from the first to the twenty-fourth hour.

A *Civil day* commences at midnight, and is counted from the first to the twelfth hour.

A *Nautical day* is counted as a Civil day, but commences like an astronomical day, at noon-time.

A *Calendar month* varies from 28 to 31 days.

A mean *Lunar month* is 29 days 12 hours 44 min. 2 secs. and a small fraction.

A *Year* is divided into 365 days.

A *Solar year*, which is the time occupied by the passage from one vernal equinox to another, consists of 365.24244 solar days, or 365 days, 5 hours, 48 minutes and 49.536 seconds.

A *Julian year* is 365 days, a *Gregorian year* is 365.2425 days. Every fourth year is Bissextile, or leap year, and is 366 days. The error of the Gregorian computation amounts only to one day in 3575.4286 years.

TO ASCERTAIN THE LENGTH OF DAY OR NIGHT at any time of the year add 12 hours to the time of the Sun's setting, and from the sum subtract the time of rising, the remainder will be the length of the day.

Subtract the time of setting from 12 hours, and to the remainder add the time of rising next morning and you have the length of the night.

When one has no design but to speak plain truth, he may say a great deal in a very narrow compass.

The greatest man living may stand in need of the meanest, as much as the meanest does of him.

FOR PARENTS.

PRAISE CHILDREN.—There is an old superstition that praise is too good a thing to be given to the children, that it is too rich for their mental and moral digestion. Some parents are so afraid that a child will grow proud that they never praise him, and their course is often disastrous. It is apt to produce either too much self-assertion—for self assertion is a legitimate outgrowth of the withholding of commendation to which one is entitled, or to engender a self-distrust, or melancholy hopeless disposition.

Praise is sunshine to a child, and there is no child that does not need it. It is the high reward of one's struggle to do right. Thomas Hughes says that you can never get a man's best out of him without praise. You certainly can never get a child's best out of him without praise. Many a sensitive child, we believe, dies of hunger for the want of kind commendations. Many a child, starving for the praise that parents should give, runs off eagerly after the designing flattery of others.

To withhold praise where it is due, is dishonest, and in the case of a child, such a course often leaves a stinging sense of injustice. Motives of common justice, as well as regard for the future of the child, should influence the parent to give generous praise for all that deserves it. Of course there is a difference in the constitution of children. Some cannot bear as much praise as others; and some need a great deal.

It should never be indiscriminate. We remember a wonderful woman who taught a school in a village until she had educated a part of three generations. She was one of the most successful teachers. But her success lay

in her gift of praising with discrimination. A bad boy who was a good scholar got praise for his brilliancy, sandwiched between admonition for his bad behavior, and so was won to a better life, and we recall a good girl who had no gift of learning rapidly, but who was saved from utter despair by the praise she got for her untiring industry. Into the discouraged hands of the children the praise of the teacher came like sunlight. And the virtues; like other fruits, can only ripen in the sunshine.—*Zion's Watchman.*

JOHN QUINCY ADAM'S MOTHER.—The mother of John Quincy Adams said in a letter to him, written when he was only ten years old:

"I would rather see you laid in your grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams, a gentleman said to him, "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied, "I have been reading the published letters of your mother."

"If," this gentleman remarks, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, nor his face glowed more quickly, than did the eyes of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner and said:

"Yes sir; all that is good in me I owe to my mother."

If "bitters" aid digestion, why is it that those who take them all the time are never well.

FOR GIRLS,

The Crooked Tree,

"Such a cross old woman as Mrs. Barnes is! I never would send her jelly or anything else again," said Molly Clapp, setting her basket hard down on the table. "She never even said 'Thank you', but 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you?' I'll be dead one of these days, and then she'll wish she had been a little more neighborly." I never want to go there again, and I shouldn't think you would."

"Molly, Molly! Come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window; and old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest, the efforts of two stout men as, with ropes, they strove to pull the crooked tree this way and that, but it was no use.

"It's as crooked as the letter S, and has been for twenty years. You're just twenty years too late, Mr. Daws," said Joe as he dropped the rope and wiped the sweat from his face.

"Are you sure *you* haven't begun ten years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That's a true word, master, and it's as hard to break off with them as to make this old tree straight. But I signed the pledge last week, and with God's help I mean to keep it."

"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so

long as we have such promises of grace to help."

"That's my comfort, sir," said the man, humbly; "but I shall tell the boys to try and not grow crooked at the beginning."

"Mother," said Molly, as she stood by the window again at her mother's side, "I know now what is the matter with old Mrs. Barnes. She needn't try to be pleasant and kind now, for she's like the old tree; it's twenty years too late."

"It's never too late, with God's help, to try to do better; but my little girl must begin now to keep back harsh words and unkind thoughts; then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'—*Child's World*.

Two Kind of Girls.

There are two kinds of girls, says the *Home Visitor*:

One is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, &c., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining room, sick room, and all the precincts of home.

They differ widely in character. One is often a torment at home, the other a blessing: one is a moth consuming everything about her, the other is a sunbeam, inspiring light and gladness all around her pathway.

To which of these classes do you belong?

"Put on your rubbers," said a moth to her little girl. "I don't want to." "But you will take cold and die." With a superior air she replied: "Mother, I am not afraid to die."

THE BRETHREN'S ANNUAL.

For Boys.

TEACH YOUR BOYS.—Teach them that a true lady may be found in calico as frequently as in velvet.

each them to respect their elders and themselves.

Teach them that as they expect to be men some day, they cannot too soon learn to protect the weak ones.

Teach them that to wear patched clothes is no disgrace, but to wear blackened eyes is.

Teach them that by indulging their depraved appetites in the worst form of dissipation, they are not fitting themselves to become husbands of pure girls.

A LESSON IN PATIENCE.—“Mother,” said Mary. “I can’t make Henry put his figures as I tell him.”

“Be patient, my dear, and do not speak so sharply.”

“But he won’t let me tell him how to put the figure; and he does not know how to do it himself,” said Mary, pettishly.

Well, my dear, if Henry won’t learn a lesson in figures, suppose you try to teach him one in patience. This is harder to teach and harder to learn than any lesson in figures, and perhaps when you have learned this, the other will be easier to both of you. Will you learn a lesson in patience?”

“I CAN AND I WILL.”—A writer in the *Evangelist* tells a story to illustrate the difference between “I can’t” and “I can and will.” The difference between the two phrases is just the difference between victory and defeat, and the story, we trust, will so impress our readers that they will adopt the latter as their motto.

I knew a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room, to demonstrate his problems. Two of them he understood, but a third, a very difficult one, he had not performed. I said to him:

“Shall I help you?”

“No sir! I can and will do it if you will give me time.”

I said to him: “I will give you all the time you wish.” The next day he came into the room to recite a lesson in the same study. “Well, Simeon, have you worked that example?”

“No, sir,” he answered; “but I can and will do it, if you will give me a little more time.”

“Certainly, you shall have all the time you desire.”

I always like those boys who are determined to do their own work, for they make the best scholars and men too. The third morning you should have seen Simeon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers, which, under the inspiration of “I can and will,” he has continued to cultivate until to-day, he is professor of Mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

He, and he only, is safe from a drunkard’s death, who never tastes a drop of anything that can intoxicate.

DR. HALL'S MAXIMS.

Do not commence a day's travel before breakfast, even if that has to be eaten at daylight. Dinner or supper, or both, can be more healthfully dispensed with than a good warm breakfast.

The three great essentials to human health are, keep the feet always dry and warm, have one regular action of the bowels every day, and cool off very slowly after all forms of exercise.

How many a youth at school, how many an apprentice in the shop, how many a child in the family, has gone out in the night of a blighted life, who, with humane encouragements, might have lived usefully and died famous, let the passionate teacher, and master, and parent inquire, and do a little more patting on the shoulder.

To be growing old, and have no children or grandchildren, presents a bleaker prospect than to be perched on a pyramid of the desert, or upon a glacier of the frozen sea. Single folks, marry,—and marry while you are young.

Of any two young men starting on the race of life, one poor but healthy, the other rich and effeminate, other things being equal, the chances for usefulness, honor, and a well-remembered name are manifold in favor of the former. Who that reads this article will lay it down, and resolve, "I will do more to leave my children a vigorous constitution"?

Love that has nothing but beauty to keep it in good health is short-lived, and apt to have ague fits.

A sixpenny sandwich, eaten leisurely in the cars, is better for you than a dollar dinner, bolted at a "station."

I set it down as a clearly established fact, that a glass or more of cold water drank habitually at meals, or soon after, is a pernicious practice, even to the most healthy.

After speaking, singing, or preaching in a warm room in winter, do not leave it for at least ten minutes, and even then close the mouth, put on the gloves, wrap up the neck, and put on cloak or overcoat before passing out of the door. The neglect of these has laid many a good and useful man in a premature grave.

Respect yourself by exhibiting the manners of a gentleman or a lady, if you wish to be treated as such, and then you will receive the respect of others.

As men have lived in perfect health without alcohol, the use of alcohol cannot add to that health, because a man cannot be better than well.

Fools, lunarians, the weak-minded, and the ignorant are irascible, impatient, and of ungovernable temper. Great hearts are wise and calm, for giving and serene.

My idea of a true man is, one who is prompted to act right, when the moment for action arrives, purely because it is right, and he loves right acting.

True progress now consists in unlearning much that is old, and in acquainting one's self with the new, in order to be able to determine its worth.

The greatest humanity we can show to the sick is, to secure to them the most important remedies ever known, to wit, quietness, cleanliness, and pure air; these alone would cure three fourths of all our diseases, but we will not use them; yet they are everywhere attainable, and cost nothing but a little trouble.

WORDS OF WISDOM.

Life always takes on the character of its motive.

In general, pride is at the bottom of all great mistakes.

Adversity borrows its sharpest sting from impatience.

We are no longer happy as soon as we wish to be happier.

Keep good company and you shall be of the number.

Seeing much and suffering much and studying much are the three pillars of learning.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living.

He who labors with the mind governs others; he who labors with the body is governed by others.

If you should have just what you really deserve—no more, no less—would you be as happy as you are now?

Successes in society are the most difficult of accomplishment—you have to sacrifice your vanity to other people's.

To think properly one must think independently, candidly, and consecutively; only in this way can a train of reasoning be conducted successfully.

Our good deeds rarely cause much gossip among our neighbors, but our evil ones leap immediately into notoriety.

From the lowest depth there is a path to the loftiest height.

Thirst teaches all animals to drink, but drunkenness belongs only to man.

The sufficiency of my merit is to know my merit is not sufficient.

Calumny would soon starve and die

of itself if no body took it in and gave it lodging.

Find earth where grows no weed, and you may find a heart wherein no error grows.

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.

He is not only idle who does nothing but he is idle who might be better employed.

Unhappy is the man for whom his own mother has not made all other mothers venerable.

All other knowledge is hurtful to him who has not honesty and good nature.

A merry heart doth good like medicine; but a broken spirit drieth the bones.

Let no man presume to give advice to others that has not given good counsel to himself.

Circumstances form the character; but like petrifying matter, they harden while they form.

The necessities that exist are, in general, created by the superfluities that are enjoyed.

There are few occasions when ceremony may not be easily dispensed with, kindness never.

Never nurse a grudge to keep it warm. Let your good nature smile it out of existence.

To tell a falsehood is like the cut of a saber; for though the wound may heal, the scar of it will remain.

There are not good things enough in life to indemnify us for the neglect of a single duty.

Modesty and humility are the sobriety of the man temperance and chastity are the sobriety of the body.

Table Conversation.

Instead of swallowing your food in sullen silence, or brooding over your business, or severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring any disagreeable subject to the table in your conversation, any more than you would in your dishes. Avoid scandalizing people, and never cherish a jubilant feeling over the infirmities or misfortunes of others. The more good company you have at your table the better. Hence the intelligence refinement and appropriate behavior of a family given to hospitality. Never feel that intelligent visitors can be any thing but a blessing to you and yours.

Keep the House Clean and Well Ventilated.

A neat, clean, fresh-aired, sweet, cheerful, well arranged house, exerts a moral influence over its inmates, and makes the members of a family peaceable and considerate of each other's feelings; on the contrary, a filthy, squalid, noxious dwelling, contributes to make its inhabitants selfish, sensual, and regardless of the feelings of others. Never sleep in a small, close bedroom, either during summer or winter, without free ventilation from door and windows, unless otherwise supplied with abundance of fresh air. It will be seen that a person's house usually corresponds with his character.

Home after Business Hours.

Happy is the man who can find that solace and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes, and welcome shouts of merry hearted children, the

many thousand little arrangements for comfort and enjoyment, that silently tell of thoughtful and expectant love, these are the ministrations that reconcile us to the prose of life. Think of this ye wives and daughters of business men! Think of the toils, the anxieties, the mortification and wear that fathers undergo to secure for you comfortable homes, and compensate them for their toils by making them happy by their own fireside.

Safe Business Rules.

Business men, in business hours, attend only to business matters. Social calls are best adapted to the social circle. Make your business known in few words, without loss of time. Let your dealings with a stranger be most carefully considered, and tried friendship duly appreciated. A mean act will soon recoil, and a man of honor will be esteemed. Leave "tricks of trade" to those whose education was never completed. Treat all with respect, confide in few, wrong no man. Be never afraid to say No, and always prompt to acknowledge and rectify a wrong. Leave nothing for to-morrow that should be done to-day. Because a friend is polite, do not think his time is valueless. Have a place for everything and everything in its place. To preserve long friendship, keep a short credit, the way to get credit is to be punctual; the way to preserve it is not to use it much. Settle often; have short accounts. Trust no man's appearances, they are often deceptive, and assumed for the purpose of obtaining credit. Rogues generally dress well. The rich are generally plain men. Be well satisfied before you give credit, that those to whom you give it are safe men to be trusted.

Health and Diet.

Health is said to be the greatest earthly blessing, and this is true in more senses than one. The healthy man is free from bodily pains and physical suffering. The healthy man has less temptation and is less passionate, and can live a Christian life easier than the unhealthy man. For these reasons it is desirable to be healthy.

The way to be healthy is to live in obedience to the laws that govern the physical man; and to do this they must be sought for and studied.

The tendency of modern society is to leave the plain ways of Nature and embrace the artificial to a degree that is very detrimental to the best interests of the human system, and it, therefore, is only partially nourished and consequently about half lives.

Air is as essential to life as food. Every room that is occupied ought to be aired and lighted every day. Many well-meaning persons have found their death in dark rooms. Light is a great purifier, and sunbeams are still greater. Invite both in frequently if it can be done. There is nothing to be gained in shutting a single ray of light from the dwelling house.

Shade trees should never be planted so near a house that it will prevent the sun from shining on the building. Shade causes foul gases to generate and poison the air that is breathed day and night.

Naked sun baths by a window, or in the open air in summer, is a medicine that will aid in curing all kind of disease, and give relief where medicine will entirely fail. Strip naked and lie in the sunshine till redness faintly appears, with the head shrouded or wrapped in a wet cloth.

Oatmeal is one of the most healthy and nutritious foods that the earth produces. Every person should learn to eat it.

Animal food, especially meats, is too stimulating for constant diet. It keeps the system clogged, and disables it in its efforts to expel the poisons that bring on disease. Children who have a tendency to be vicious and unruly should not be fed much meat, as it inflames their passions which are already too strong. Many families who have been unable to cultivate peace could have found the cause in a diet that was nearly all meat.

Fruit is Nature's most soothing diet, and the family that consumes a large amount of fruit is never severely afflicted with the various contagious diseases. This variety of diet keeps the blood pure, clean and healthy, and where there is cleanliness disease cannot thrive.

External cleanliness is an important help in preserving health and regaining it when lost; but frequent full baths are not advisable. Too much of the animal heat is consumed in a practice like that, and to the weak the loss is disastrous to health. A cup full of water applied all over the body with vigorous hand rubbing, followed by a drying towel answers every purpose as a regular bath.

These are points in the matter of preserving health, that every person should attend to who desires to live as the Creator designed that he should, and escape temporal torment that annoys many human beings. The ceaseless ills that haunt and follow many persons wheresoever they go, are found in the dark room, the unaired room, in the frying pan, on the table and in the very stinted application of water.

Recipes to Try.

JULIET'S CHOCOLATE CAKE.—1 cup of butter, 2 of sugar, 3 of flour, 4 eggs, 1 cup of milk. Bake in jelly cake tins. For filling: $\frac{1}{2}$ cup of milk, 1 tablespoonful of corn starch dissolved in milk, 1 square of baker's chocolate; sugar to your taste.

TOMATO OMELET.—1 quart of tomatoes chopped fine (after the skin is removed) and put into a saucepan with 2 finely chopped onions, a little butter, pepper, salt, and 1 cracker pounded fine; cover tight and let it simmer about an hour; beat 5 eggs to a froth; have your griddle hot; grease it well. Stir your eggs into the tomato, beat together, and pour into the griddle; brown on one side, fold, and brown on the other.

NEWPORT ROLLS.—Into 3 pints of flour rub a little butter; add 3 eggs, a gill of yeast, and warm enough to mix well; make in the evening for breakfast.

CHICKEN CELERY.—Chop the remains of chicken or turkey and mix it with an equal proportion of celery; a little salt and vinegar only, although some like dressing as for slaw, but this takes away much of the celery taste.

FRIED TOMATOES (very nice).—Do not pare them, but cut in slices as an apple: dip in cracker pounded and sifted, and fry in a little good butter.

GREEN CORN PUDDING.—3 cups of grated sweet corn, 2 quarts of milk, 8 eggs, $\frac{1}{2}$ a cup of melted butter, 1 nutmeg, teaspoonful of salt. Bake it one hour, and eat with a nice sauce.

CHOCOLATE CANDY.—1 cup of grated chocolate, 1 cup of milk, 1 cup of molasses, butter size of an egg, and 1 cup of sugar. Boil an hour.

TO CAN PEACHES.—Take ripe yellow peaches (paring and taking out pits), weigh them, and allow $\frac{1}{4}$ lb. of sugar to 1 lb. of fruit. Put in cans while boiling hot.

FRESH EGG FOR AN INVALID.—Break an egg into a tumbler, add 2 teaspoonfuls of white sugar, and whip briskly; then add a glass of wine, and fill up the glass with milk.

DELICATE WAFERS.—Rub into 1 pint of flour $\frac{1}{2}$ a teaspoonful of cream tartar, $\frac{1}{4}$ of a teaspoonful of soda, bit of butter size of an egg; rub the butter into the flour; dissolve soda in water, enough to roll out thin; little salt.

COFFEE CAKE.—5 cups of flour, 1 cup of made coffee, 1 cup molasses, 1 cup butter, teaspoonful soda; 2 teaspoonfuls cinnamon, 1 of cloves, raisins or currants.

DYSPEPSIA BREAD.—1 pint bowl of Graham flour; dissolve $\frac{1}{2}$ teaspoonful of soda in $\frac{3}{4}$ of a cup of home-made yeast, and add to the mixture 1 teacupful of molasses; pour in warm water to make it somewhat thinner than flour bread.

BAKED BATTER PUDDING.—1 pint of milk, 3 eggs, 2 cups of flour, 2 cups of apples cut small. Bake 1 hour, eat with sauce.

RUSKS.—2 cups sugar, 2 of butter, 2 eggs, 1 cup yeast, 2 cups milk; let it rise over night; make up in the morning with flour, and roll out rather soft in small cakes; set to rise, let them get perfectly light, and bake; take the white of an egg and pulverized sugar, beat well, spread over the tops, and dry a little in the oven.

BOSTON SOFT GINGERBREAD (very nice).—9 eggs, $1\frac{1}{2}$ lbs sugar, three-fourth lb. of butter, 1 lb flour, and gin-

ger to your taste. arroway seeds are a great improvement.

HOP TEA.—A large spoonful of hops, simmer in a pint of water. When strong enough, strain off and add white sugar, and a tablesspoonful of gin. A quieting drink, excellent for nervous headache.

BLACK OR WEDDING CAKE.—1 lb. powd. sugar, 1 lb. butter, 1 lb. flour; 12 eggs, 1 lb. currants, wash and dredge well; 1 lb. raisins, seed and chop; $\frac{1}{2}$ lb. citron cut into slips, 1 tablesspoonful cinnamon, 2 teasspoonfuls nutmeg, 1 teasspoonful cloves, 1 wineglass brandy—cream the butter and sugar, add the beaten yolks, and stir all well together before putting in half of the flour; the spice next, and then the whipped whites stirred in alternately with the rest of the flour; last the brandy. These ingredients are for two large cakes. Bake at least two hours in deep tins lined with well buttered paper. Test well, and be sure it is quite done before taking from the oven. The icing should be laid on stiff and thickly. If kept in cool, dry place, will not spoil in two months.

NUT CAKE.—2 cups sugar, 1 cup butter, 3 cups flour, 1 cup cold water, 4 eggs, 1 teasspoonful soda, 2 teasspoonfuls cream tartar, 2 cups hickory nut or white walnut kernels added last of all.

GOLD CAKE.—1 lb. sugar, $\frac{1}{2}$ lb. butter, 1 lb. flour, yolks of 10 eggs well beaten; grated rind of 1 orange, and juice of two lemons; 1 teasspoonful soda dissolved in hot water. Cream butter and sugar, and stir in yolks; beat very hard for five minutes before putting in the flour; soda next, and lastly lemon juice, in which the grated orange peel has been steeped and strained in thin muslin, leaving the flavoring and col-

oring in the juice. Flavor icing also with lemon.

GERMAN PUFFS.—3 cups of flour, 3 cups milk, 3 eggs, whites and yokes beaten separately and very light; 3 teasspoonfuls melted butter; 1 saltspoonful salt. Pour in 9 well-buttered cups same size as that used for measuring, and bake a fine brown. Eat soon as done, with sauce.

CUP PUDDINGS.—3 eggs, the weight of the eggs in sugar and in flour, half their weight in butter, 2 tablesspoonfuls milk, $\frac{1}{4}$ teasspoonful soda, dissolved in hot water. Rub sugar and butter together; beat yolks light and add milk and soda; lastly the flour and beaten whites alternately. Fill six small cups well buttered, and bake twenty minutes or a nice brown. Eat warm.

A BRAVE LAD.—When the steamer Princess Alice was wrecked in the Thames, some years ago, and so many persons were drowned, a young lad was standing on the bank of the river, and saw the people struggling in the water. Being a good swimmer he sprang in, and brought no less than three to shore one after the other. As he was swimming to land with the third, he saw what seemed to be a bundle floating on the water, which he seized with his teeth. When he got to the bank he found that he had saved a little baby.

A countryman was sowing his ground when two smart fellows came riding by, one of whom called out in an insolent air. "Well, my good man, 'tis your business to sow but we reap the fruits of your labors." The farmer replied, "Quite likely you will in this case, I am sowing hemp."

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THE BRETHREN EVANGELIST.

The Brethren Church Paper.

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