

Eastern, West- Ministers—Americana, 299; ordained, 164; licensed, 193; lay members—Americana, made, 41, female, 356; native, 648; churches, 189; communicants, 43,853; names of addresses, 2,714; contributions, \$44,557; number of schools, 883; scholars, 26,448; Sabbath school scholars, 28,935; students for the ministry, 106. The total receipts of the board during the year have been \$794,066.44, distributed as follows: From churches, \$291,719.86; from women's boards, \$280,285.51; from Sabbath schools, \$66,062.56; from legacies, \$112,877.63; from miscellaneous sources, \$73,120.83.—Independent.

It is a time when the most advanced Christian doubts whether he has made any attainment at all in the Christian life; and perhaps it is the most advanced Christian who is most liable to doubts of that sort. A child may fancy that he has made great strides in knowledge and attainment; but to the greatest of philosophers the utmost outreach of human effort seems like a gathering of pebbles on the shore of a limitless ocean. In the Christian life the beginner feels that the breaking up of some bad habit, or the presence of some new and worthwhile principle, is the token of large progress, while the advanced Christian who has come to see in some measure what the unreserved consecration of life means must sometimes doubt whether he has fairly begun the course that is not before him. It is all very well to ridicule such doubts as morbid fancies; sometimes they are, no doubt, it is sickness of the body that brings sickness of mind; but unless one were prepared to deny all reality to the experience of saintly men and women who are neither morbid nor fanciful, one must confess that such doubts do at times vex true saints of God.

When the doubt does assail such a one it is never dissipated by a conviction of his own soundness of religious belief. The knowledge of God's truth then appears in the light of a responsibility—never at all as a merit. Neither does he take comfort in his own most meritorious conduct. In the self-searchings of an awakened conscience good deeds always look small. Some more searching test is necessary. A plain and decisive test of Christian character which may safely be applied on all occasions is most precious, and such a test is given by St. John in this short sentence: "We know that we have passed from death unto life, because we love the brethren." So long as one knows that he loves his fellow Christians as brethren and because they are brethren, so long he knows that, however small his progress in the Christian life, he has advanced so far as to have passed from death unto life! With that assurance he can well afford to be patient with himself and not despair because of his shortcomings. The love of Christ being in him, he has the best assurance that the hand of Christ is leading him in ways that he himself does not yet know and to an end of perfectness that he himself cannot foresee. This assurance will foster no vain spirit of self-satisfaction; rather it will stimulate the spirit of endeavor; the strengthened soul will press forward "towards the mark for the prize of its high calling of God in Christ Jesus," and ever as it presses forward it will stir to greater and greater labors of love for the brethren which is the unerring evidence of its own spiritual life.—The Churchman.

Some few months ago Dean Hart, of Denver, made a suggestion to me. "The lowest stratum of the masses," says he, "will not readily frequent a place which is incongruous to their habitual surroundings. I remember twenty years ago we had an admirable city missionary working in the dense population of Denver. I often used to preach for him. He held his services in the upper story of a saw mill; the place used to be packed. So rigorous was the work that we persuaded Bishop Tait (and it was no easy matter to do so) to ordain him, for 'illiterates' were rare in those days. We all helped him to build a church. Here was the same man, but the same place and the same people; but I never saw 300 of them in the new church. It was too light, too clean, too grand, too unlike their habitual surroundings; they felt uncomfortable and they would not come. If we want that class of 'the masses' we must study their taste, not our own, and build accordingly. Witness that bijou of a church, Calvary chapel, in New York, in the midst of a thick population and but half filled." If the dean is right we ought to provide the masses with church buildings which would once suggest to the masses the question, "Is he right? I should like to have some expert answer the question.—New York Tribune.

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A CURIOUS OLD BIBLE.
The Rev. Father Lambing, of Wilkesburg, Pa., is the Possessor of it. What is probably the oldest copy of the Scriptures in the United States is a very curious Bible in the possession of the Rev. Father A. Lambing, the historian of Wilkesburg, Pa. It is a folio in size, containing about 900 pages of heavy parchment (sheep), and bears a marked resemblance to the first Bibles printed by Gutenberg when he invented printing. The Bibles printed at first by Gutenberg (in 1456 and 1455) are described as "quarto in size, double columns, the initial letters of the chapters being executed with the pen in colors." Father Lambing's Bible was printed in 1478, and is therefore one of the earliest specimens of printing. The letters are in large Gothic style and the hand illuminated work is simply beautiful. The gilt painting, after the lapse of time, is as clean and pretty and bright as though put on only yesterday. Materially today is said to possess no materials which will maintain a red color any length of time, and here in this Bible the original and initial letters in red have withstood the ravages of time for more than 400 years and are still brilliant. The monks had some secret in the mixture of their paints. They became adepts at the illuminating art.
The text of the book is in the Latin Vulgate, except that the Acts of the Apostles are set out after St. Paul's epistle to the Romans. There are many contractions, and the printing which are hard to make out. The Latin and Biblical students, with maplewood, covered with gold leaf, and with gold leaf, over which their stamens work have

RICH CHILDREN'S DRESS.

AS OBSERVED BY OLIVE HARPER IN NEW YORK'S BRYANT PARK.
They Are Glad Loosely and with a Regard for Health—"The Rich May Be Careless, but the Poor Must Keep Up Appearances," One Says.
(Special Correspondence.)
New York, June 18.—Bryant park in New York is the fashionable playground for the millionaires' children, where the prettiest and newest gowns for small folks are displayed. True, few notice them except the nurses of the unconsortious little rivals and chance visitors, but they are there all the same.
Yesterday I spent a good hour listening to the happy little voices of the pretty dancers "Ring Around a Rosy" and played "Little Sally Waters."
What did they wear—these little ones, whose parents can dress them in solid gold or cover them from head to foot in an dazzling crust of jewels if they wish? Their parents buy them sim-



"RING AROUND A ROSE."
ple gowns, so that they can play and run and get their sweet, rosy face similitude if they wish and their dimpled faces begrimed with dust and healthy perspiration, if they like to do so. And it is better for them, if it will be to rosy with perfect health, to have good appetites and sweet, sound sleep.
One brown haired little girl had on a dark green dotted India silk, made half low at the neck and with short sleeves. There was no useless trimmings on it. Nothing but a plain band and a belt without ends of surah. Black stockings encased the plump little legs, and her hat was a great black straw, flexible and trimmed with tufts of green feathers.
Another, a trifle larger, may be 10 years old, had a white flannel dress with yoke, belt and sleeve caps of delicate plaid silk in pink, blue and white. Another little girl said they called this one Fourth of July, as she wore the national colors. With this she had a large white leghorn hat trimmed with daisies and surah, like the trimming on her little gown. Another one wore a chocolate colored cashmere over a guinea, the dress trimmed with lat bands of gray and white brocade. The other one wore a pink chambray, made quite plain, high in the neck, and over it a very dainty little white apron shirred at the waist with drawing strings, which allow it to be ironed easily.
In that group the big sister was dressed for victory on the tennis ground. She wore a white polka dot flannel in pink and white with an old rose shawl, but an enormous side, and she wore a close cap on her chestnut curls.
One of the little ones had a blouse suit of striped dark blue and white gingham, trimmed with bands of white tape. Another had a pretty little striped gingham in apple green and gray, worn over a white guinea, the dress trimmed with lat bands of gray and white brocade. The other one wore a pink chambray, made quite plain, high in the neck, and over it a very dainty little white apron shirred at the waist with drawing strings, which allow it to be ironed easily.
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Travelers' Guide.

Table with columns for destinations (e.g., Philadelphia, Baltimore, Washington, New York, etc.) and departure times for various railroads.

AN INCENGINO MADE CLOCK.
It Never Stops and Never Needs Winding Up.



MR. KRAFT'S NOVEL TIMEPIECE.
F. T. Kraft, a German resident of Brooklyn, while walking down Broadway, New York, one day some six years ago, saw in the window of a jeweler's store a clock of peculiar construction. The owner, who refused to reveal the principle of its mechanism, told him that the timepiece was unique, and had been made in England twenty-five years ago. Mr. Kraft went home resolved on working out the problem for himself. The result of his determination is a timepiece supported by four polished brass pillars balanced on two pivots. A groove cut into the surface of the brass runs zigzag from one end to the other. In this runs incessantly a steel ball the size of a rifle bullet.
When the ball has gone from one end of the platform to the other it strikes a steel wire. The platform tilts up, the ball rolls back, and the process is repeated at the opposite extremity. Mr. Kraft explained the principle of his clock the other day as follows: "The two wires of each trip are fastened above to a long rod. From the upper side of this rod runs a strip of steel, which rests against one of four pins on an escapement wheel in the works. When the ball strikes the wire it releases this wheel, which makes a quarter revolution to the next pin. On the same axis is a cog wheel whose teeth fit into those of another of half the circumference. The smaller wheel makes a half revolution while the other is making a quarter. To the axis of this wheel is fastened a rod, which is attached at its other end to the platform, which is pulled up or down according to the wire which the ball strikes. It takes the ball just five seconds to make the trip, a half second for each section of the groove. The platform acts as a pendulum, with a five second swing."

PHILADELPHIA AND READING RAILROAD.
READING AND COLUMBIA DIVISION.
On and after Sunday, May 11, 1890, trains leave Lancaster (King Street), as follows:
For Reading, week days, 7:30 a. m., 12:40, 3:40 p. m., Sunday, 8:30 a. m.
For Philadelphia, week days, 7:40 a. m., 12:40 p. m., Sunday, 8:30 a. m.
For New York via Philadelphia, week days, 7:40 a. m., 12:40 p. m., Sunday, 8:30 a. m.
For New York via Allentown, week days, 12:40 p. m.
For Allentown, week days, 7:40 a. m., 3:40 p. m.; Sunday, 8:30 a. m.
For Harrisburg, week days, 7:40 a. m., 12:40 p. m.; Sunday, 8:30 a. m.
For Quarryville, week days, 9:30 a. m., 1:15, 7:55, 8:00 p. m.; Sunday, 8:30 p. m.
For Pottsville, week days, 7:30, 11:55 a. m., 5:35 p. m.; Sunday, 7:30 a. m., 8:30 p. m.
For Reading, week days, 7:30, 11:55 a. m., 5:35 p. m.; Sunday, 7:30 a. m., 8:30 p. m.
Leave New York via Philadelphia, week days, 7:40 a. m., 1:40 p. m., 12:15 night.
Leave New York via Allentown, week days, 7:40 a. m., 1:40 p. m., 12:15 night.
Leave Allentown, week days, 6:47 a. m., 4:5 p. m.
Leave Pottsville, week days, 5:30 a. m., 4:2 p. m.
Leave Lebanon, week days, 7:12 a. m., 12:37 p. m., Sunday, 7:55 a. m., 8:30 p. m.
Leave Columbia, week days, 7:50 a. m., 12:30 p. m., Sunday, 8:30 a. m.
Leave Ma. Hill, week days, 7:58 a. m., 12:38 p. m., Sunday, 8:30 a. m.
Leave Lancaster, week days, 7:58 a. m., 12:38 p. m., Sunday, 8:30 a. m.
Arrive at:
King Street, Lane, 8:35, 1:35, 8:25, 9:20, 6:10
Columbia, 8:22, 1:22, 8:12, 9:07
A. M. WILSON, Supt. I. & C. Railroad.
R. M. NEFF, Supt. C. R. R.

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