

Family Reading.

The Sea-Shell.

Come, old conch shell, tell to me All you know about the sea. Is the bottom bright with gold? Does the whale his baby scold? Where do mermaids ever go For their combs, I'd like to know? Do the little fish agree? Can they say their A B C? Are they never tired out, Swimming, swimming all about? Don't they often try their best On the land to come and rest? Seems to me the little elves Have no chance to dry themselves. Do the sailors really see Serpents larger than a tree? I will listen while you tell All about it, conch shell. Harper's Young People.

Wet Weather Talk.

It ain't no use to grumble and complain; It's jest as cheap and easy to rejoice; When God sorts out the weather and sends rain, W'y, rain's my choice.

Men gener'ly, to all intents— Although they're ap' to grumble some, Puts most their trust in Providence, And takes things as they come; That is, the commonality Of men that's lived as long as me, Has watched the world enough to learn They're not the boss of this concern.

With some of course, it's different— I've seed young men that knowed it all, And didn't like the way things went On this terrestrial ball! But, all the same, the rain some way Rained jest as hard on picnic-day; Or when they really wanted it, It maybe wouldn't rain a bit!

In this existence, dry and wet Will overtake the best of men— Some little skiff o' clouds'll shet The sun off now and then; But maybe, as you're wonderin' who You've fool-like lent your umbrella to, And want it—out'll pop the sun, And you'll be glad you aint got none.

It aggravates the farmers, too— They're too much wet, or too much sun, Or work; or waitin' round to do Before the ploughin's done; And maybe, like as not, the wheat, Jest as it's lookin' hard to beat, Will ketch the storm—and jest about The time the corn's a-jintin' out!

These here cy-clones a-follin' round— And back'ard crops—and wind and rain— And yit the corn that's wallered down May elbow up again! They aint no sense, as I can see, For mortals such as you and me, A-faultin' Nature's wise intents And lookin' horns with Providence!

It aint no use to grumble and complain; It's jest as cheap and easy to rejoice; When God sorts out the weather and sends rain, W'y, rain's my choice. J. W. RILEY.

Aunt Mehitable's Account of the Annual Meeting.

BY SARAH POLLOCK.

(Concluded.)

'I'd got so interested that I wanted to stay'n hear the missionaries in the afternoon, and while we was a-eatin' our lunch, I couldn't help noticin' how grand some of the ladies was dressed. Sez I to cousin Ruth, 'Them wimmin at this meetin' ain't more'n half in earnest after all, or they wouldn't wear such dear clothes.' 'Yes they are,' said somebody behind me. I turned round pretty sudden, and I saw a plain, little mite of a woman a scribblin' away with a pencil.

'Sez I, 'How do you know they are?' 'I am acquainted with many of them,' says she, 'and know they are thoroughly in earnest.'

'Sez I, 'That woman that explained about the money matters said that they come out \$3,000 short, 'n them wimmin could ha' saved that out o' their clothes jest as easy! There's a real Indian shawl like Cousin Mary Allen's (she lives in New York), and that's worth \$500 if it's worth a cent.'

'Many of these ladies are plainly dressed for their circumstances, and,

sez she, smilin', 'for one thing some women have husbands.'

'Hain't you got one?' sez I. 'I'm sorry to say I have not,' sez she, with such a twinkle in her eyes that I couldn't help laughin', 'n' neither could Ruth.

'But I don't see what you're drivin' at,' sez I, 'for everybody knows that wimmin' that's got husbands have more to do with thau widders'n' old maids.'

'For themselves, yes, but not always for the Lord. Many Christian husbands do not realize that the talent and intelligence of their wives lays upon them responsibility to work, to plan, and even to economize for the Lord. They never think of making an allowance for personal expenses out of which their wives may economize if they choose, or of consecrating a part of their substance and allowing their wives to expend a part of it. And yet they will cheerfully pay dry-goods bills, no matter how large, and truly enjoy giving an elegant dress or shawl for a birthday gift. Many an owner of a \$500 shawl never had \$500 in her life to give for Christ's work. It is truly sad to see the pitiful efforts that some Christian women with unconverted husbands make to save something for the Lord. I know all about this,' sez she, 'for my father was church treasurer for many years, and I've seen subscriptions come in, made up almost entirely of nickels, pinched out here and there from trifling sums. The one compensation of the single woman is that her little money is her own, to use or give as she pleases. There are some noble exceptions, but you may have noticed among your friends how hard it is for married women to give.'

'That's a fact,' sez I. 'There's Squire Higgin's wife, now she's rich'n' rides in her kerridge, 'n' has a piano. And when Wealthy Harris (she's a widder and takes in washin') got her eye hurt, the doctor said there was a speculist down in Boston that could cure it right away. We wimmin' went around to get the money from our church folks, and the rest o' the wimmin give something, 'n' we expected to git a good lift from Mrs. Squire Higgins, for she's a sympathizin' woman. And lo'n' behold! She couldn't give a cent, because the Squire was gone to New York. So fur's that goes I don't handle much money myself 'cept the egg-money, 'cause we sell our butter down to the store and take it in groceries, but we git cash for the eggs, mostly.'

'She seemed sort o' sociable like, so I went on: 'I alwuz thought,' sez I, 'that wimmin's Boards didn't amount so much, but I see I was mistaken, and I'm willing to own it. I wonder Parson Jones ha'n't stirred us up before this time o' day. He never said much about it, but when he did allude to it, it sounded's if he thought 'twas got up by sort of suffragin' wimmin, and we had enough to do with the church work at home.'

'There are a good many Parson Joneses,' sez she, 'and they do not all live in Cedarville. They look at their own parish through a microscope, and it magnifies it so they never lift up their eyes to see the rising Sun of Righteousness gilding the tops of the distant mountains. These are the pastors who try to saddle all the work of the church upon women, and begrudge the little they do for foreign missions, while the men go free. What do most of the Christian men of Cedarville do in the evenings?' 'Set in the store,' sez I. 'They sit there planning how they can give the most to the American Missionary Association, or how they can best induce the unconverted to come to prayer-meeting, I suppose,' sez she. 'I reckon they don't,' sez I. 'Well, when the Parson Joneses have trained those Christians idlers into rank and file, and turned their cigar smoke into the coffers of the Home Missionary Society, it will be time enough to complain of the time and money that women spend in telling their lost sisters of a forgivin' Saviour.'

'You're a little peppery,' sez I, but I ain't sure but you've got the right on't. If the parson could get them slick young fellers to work, they'd do a power o' good to themselves if they didn't to anybody else. For my part I can't get my foot stirred down to the store, 'f I happen to want a paper of saleratus after dark.'

'The missionary that spoke that afternoon was Miss Van Duzee—a kind o' jolly little woman who'd been to Turkey' and she told how the folks live there, and what they do, 'n' you never heard such doin'. She said the house 'n' stable was all one, and the cows 'n' horses stood right along side o' the folks. Sez I to Cousin Ruth, 'I think a sight o' my cows, there ain't a better milker in Cedarville than the red one, but I don't want 'em hitched to the bed post, a-standin' on the rag carpet along side o' me 'n' Ephraim.'

'Then she told how the Armenian wimmin go to church. They despise 'em so they wont let 'em sit in the body o' the church, 'n' the only place they are allowed in, is a gallery clean to the back side with a screen in front on't. It's so fur off they can't hear a word their parson says, 'n' they couldn't anyway, 'cause he talks in Latin. So they bring their youngsters and have a regular visitin' bee, a-talkin' and a-gigglin'. Sez I to Cousin Ruth, 'That's worse'n the whisperin', 'n' gigglin' in the choir at Cedarville, enough sight, though Mabel Smith does ut up dreadul. But the worst of it is, them poor creatures over there don't have a chance to behave.'

'After the meetin' was over that day I went up to Miss Van Duzee, and sez I, 'Why don't the wimmin over there ask their parson to offer his resignation, if he won't preach so s't they can understand? They would if they had any grit. We wimmin wouldn't have Parson Jones in Cedarville a week if he wouldn't preach in English. And then she told me they were so kep' down they darsn't. They have to keep their faces all tied up and not say a loud word, nor eat their victuals with their husbands—nothin' but work 'n' drudge, work 'n' drudge!'

'The next day there was some com'positions read about literature and other objections to missions, and they had discussions about sustainin' the work, 'n' this 'n' that, 'n' specially about children's work. Different ones told how to keep the children interested and how they earned their money. Even 'way out in Dakota missionary hens, 'n' missionary gardens, 'n' missionary babies abound. Sez I to Ruth, 'If the youngsters in Cedarville would raise missionary beans 'n' squash, instead of scamperin' round in my back yard, a yellin' 'n' cuttin' up, 'twould have a civiliz'n' influence on some heathens anyway.'

'Then there was reports from the different States of what their wimmin had been doin', and how much money they gave, and how many auxiliaries they had, 'n' Illinois she give more money than any o' 'em. However, she's big enough to. Then the auxiliaries reported (leastways some o' 'em did; there wasn't time to hear from the whole 1,200). This one got up and told how much they raised, and that one told how much they raised. I kep' gittin' more 'n' more excited and interested every minit, for it seemed as if everybody was a-helpin' but us. At last one woman said theirs was a home missionary church, but they'd raised \$50 to help make straight the highway for our God. And before I knowed it I jumped up 'n' sez I, 'That's a kind o' road tax that don't always git worked out. If the Lord wasn't a merciful path-master I guess our property down to Cedarville would have been returned for taxes long ago; but jest as soon's I git home, 'n' get streightened round, I mean to organize an auxiliary.' Mrs. Moses she ketches sight o' me 'n' she nodded 'n' smiled and calls out, 'Come forward to the platform, Mrs. Stiles, so the ladies can hear you.' And I was so scairt when I found I was speakin' at the board meetin', I dropped right down onto my seat, 'n' I couldn't a said another word to save me.'

'In the afternoon missionaries from Africa and Ceylon spoke to us, and then Mary Porter, a little dark-eyed woman from China was introduced. I felt the tears a drippin' down and spollin' my new gray gloves as she told about the wimmin in China. She says their lives are narrow, and sordid, and cruel, and bitter, and hard; and in the present, and hopeless for the future. But what hurt my feelin's the most was to hear how they kill the little girl babies. She said she knew one woman—was actually acquainted with her—that killed two babies because they was girls. And when the third one was

born she thought it was the spirit of the other one come again in a new body to trouble her. So she killed it, and cut the little body all to pieces, and scattered it over the yard, so that it would not return. Sez Mary Porter, 'I felt like saying, Oh, you cruel, wicked woman, how could you kill your helpless little child? But then I thought I ought to look on her with loving pity to think that she knew no better than to destroy what ought to be most precious to her.' There came a kind o' shinin' into Mary's face when she told about her dear girls in the boardin' school over in Peking, and how some of them had begun to love the Saviour, and grow into a likeness to God's children.

'As soon as she set down, a dreadful likely lookin' woman, that sat on the platform, came for'ard (somebody said she was a relation of Mary Porter's folks), and she said she had a word to say in behalf of the missionaries in China. Sez she, 'This year has witnessed sad dark scenes in North China—sadder and darker than may be revealed to you to-day. Cruel famine has taken possession of those extended provinces, and slow and torturing death by starvation has carried off not thousands but millions! And close in the footsteps of the famine has followed pestilence, sparing no rank or condition. The burdens thrown upon our missionaries by the distressed state of the country have been excessive, for it is by the missionaries themselves that relief has been carried to the famine stricken natives.'

'Millions of folks starvin'!' sez I. 'Land o' liberty! the idea of every day folks like me 'n' Ephraim eatin' our vittles off chiny dishes when other folks ha'n't got vittles to eat, is ridic'lous! That money's agoin' fur another kind o' Chiny, I guess. So after we'd all stood up 'n' sung the doxology, I took the money—Father Stiles left me—the hull on't—and went up to the table where they was gatherin' up their books 'n' papers, 'n' truck, 'n' I gave it to a woman, I've forgot her married name—but she's daughter to Mr. Hill, that used to be treasurer of the American Board, so I know 'twas all right. Sez I to her, 'This is the money that Father Stiles left me, 'n' I want to give it to the Lord for a thank-offerin' for my comforts. Suppose there was nothin' else to be thankful for, it's worth \$25 not to have the cows stan' round in the house as they do in Turkey.'

Says she, 'Would you like to make yourself a life member with this money?' 'I should like it, if it will do,' sez I, 'and so would Ephraim.' 'So she made a life-member of me, and here's my 'stifficate.'

'And now, my sisters (for I hear Grace Pitkin a-settin' the table), I want to know how many of you's willin' to take right hold and have an auxiliary. You know there ain't one of us in Cedarville but what gits things we can dispense without, and if we are willin' to sacrifice ourselves, we can hasten the time when Christ can see of the travail of his soul and be satisfied. 'The Spirit and the Bride say come, and let him that heareth say come, and whosoever will, let him take of the water of life freely.'—Chicago Advance.

THE WATER SUPPLY OF ANCIENT ROME.—Aqueducts—anciently sixteen in number—brought daily to Rome 300 millions of gallons of pure water carefully filtered at its several sources. These were designedly built of several sections and varying sizes, in order that the workmen engaged in their cleansing and repair might find their way through the dusky labyrinth. These channels were lined with an impervious cement, and were laid out with falls of the nicest calculation for the regulation of the volume and velocity of the fluid. Sharp bends and angles checked its course where necessary, and frequent dips were arranged at intervals to agitate the water and so take up the oxygen from the air, which was freely admitted through shafts serving also as wells. These works have been added to from time to time through the whole course of Roman history, the last Pope supplying the east side of the city from the old Marcanian source; but as early as the first century of our era there were, in addition to the copious services of the Imperial palaces, the public baths, and other establishments, no less than 591 open reservoirs or fountains provided for the gratuitous supply of all comers. Such a system puts us to the blush with our makeshift and half-hearted economies in dealing with one of the greatest necessities of healthy life.—Builder.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson XIV.—SEPTEMBER 30, 1883.

QUARTERLY REVIEW.

GOLDEN TEXT.—'He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.'—Psalm lxxviii. 55.

DAILY HOME READINGS.

III. I. and II., Josh. i. 1-9; iii. 5-17. T. III. and Context, Josh. v. 10-15; vi. 1-5. W. IV. and V., Josh. vii. 10-26; viii. 30-35. T. VI. and VII., Josh. ch. xx.; xxiv. 14-19. F. VIII. and IX. and Context, Judges ii. 6-19; ch. vii. X. and XI. and Context, Judges xvi. 15-31; Ruth, ch. i. XII. and XIII. and Context, I Sam. i. 21-28; ch. iii. THEME.—Israel in the Promised Land.

Repeat the Fourteen Golden Texts of the Quarter, in concert.

[The Pastor or Superintendent will ask the questions; and the verses given under each will be recited or read from the open Bible. Teachers will give the first text, Boys the second, Girls the third; or they may be given by classes.]

- 1. From what Books of the Bible are this Quarter's Lessons taken? 2. What is the Topic of the Quarter? 3. What right had Israel to the Land of Canaan? Gen. xvii. 8; Josh. i. 34; Deut. vii. 2. 4. What Leaders had they? Josh. i. 1, 2; Ch. iii. 11; Ch. v. 14. 5. How did they conquer and possess? Josh. x. 42; Ch. xxi. 43-45; Deut. ix. 4. 6. Why was not the conquest completed? Josh. xxiii. 12, 13; Judges ii. 20, 21; Judges ii. 22, 23. 7. What sins did Israel commit? Judges iii. 5, 6; Ch. iii. 7; Ch. ii. 11, 12. 8. How were they punished? Judges ii. 13, 14; Ch. ii. 15; Ps. lxxviii. 62. 9. How were they delivered? Judges ii. 16; Ch. ii. 18; Ch. ii. 19. 10. Repeat three remarkable sayings. Deut. xxx. 19; Ruth i. 16; I Sam. iii. 10. 11. What is the true Promised Land? Acts iii. 21; Heb. iv. 9; 2 Pet. iii. 13. 12. How can we have a part in it? Math. i. 21; John xii. 26; Rev. xxi. 7. 13. Of what must we beware? I John ii. 15; Rev. xxi. 27; Heb. xii. 1.

ANALYSIS.

- I. Joshua, Successor to Moses, Josh. i. 1-9. The Call, 1, 2. The Promise, 3-5. Instructions, 6-9. II. Passing over Jordan, Josh. iii. 5-17. Preparation, 1-8. Joshua's Address, 9-13. The Crossing, 14-17. III. The Plains of Jericho, Josh. v. 10-15; vi. 1-5. At Gilgal, 10-12. The Captain of the Lord's Host, 13-15. How Jericho was Taken, 1-5. IV. Israel Defeated at Ai, Josh. vii. 10-26. The Sin Discovered, 10-15. The Sin Confessed, 16-23. The Sin Judged, 24-26. V. The Reading of the Law, Josh. viii. 30-35. The Altar, 30, 31. The Stones of Witness, 32, 33. Blessings and Cursings, 34, 35. VI. The Cities of Refuge, Josh. xx. 1-9. The Provision made, 1-6. The Cities Appointed, 7-9. VII. The Last Days of Joshua, Josh. xxiv. 14-29. The Call for Decision, 14-18. Warnings, 19-24. Witnesses to the Covenant, 25-29. VIII. Israel Forsaking God, Judges ii. 6-16. A Faithful Generation, 6-10. Wicked Descendants, 10-12. Punishment, 13-15. Deliverance, 16. IX. Gideon's Army, Judges vii. 1-9. The Leader, 1. The Army Tested and Reduced, 2-6. Deliverance, 7, 8. X. The Death of Samson, Judges xvi. 21-31. Blind and Bound, 21, 22. The Philistine Festival, 23-27. A Tragic Scene, 28-31. XI. Ruth and Naomi, Ruth i. 14-22. Ruth's Decision, 14-18. Naomi's Return, 19-22. XII. A Praying Mother, 1 Sam. i. 21-28. The Precious Gift, 21-23. Lent to the Lord, 24-28. XIII. The Child Samuel, 1 Sam. iii. 1-19. Samuel's Call, 1-10. The Revelation of Judgment, 11-15. Eli Informed, 16-19.

Help for Parents, or for the Teacher of the Primary Class. The Golden Texts of the Quarter give us a series of words by which we can easily recall the Lessons. If these texts have been committed to memory, the plan can be easily carried out. Taking one word to represent each lesson. In Lesson I. we have the word STRONG. II. WATERS. III. FAITH. IV. SIN. V. LIFE. VI. REFUGE. VII. CHOOSE. VIII. FORSOOK. IX. SWORD. X. STRENGTH. XI. LOVE. XII. LENT. XIII. HEARING. —Abridged from the Baptist Teacher.

Some have doubted whether there will be recognition in heaven. There is no room for doubt, for it is called "My Father's house." And shall not the family be known to each other?—C. H. Spurgeon.

Booth's Department.

Original and Selected. Bible Enigma.

No. 242.

Find answers to these questions. The initials will be the name of an ancient Israelite, and the final the name of his famous son:

- 1. By the name of what heathen god was the Apostle Paul once called? 2. What place was that in which Paul and Barnabas preached after they had been to Perga? 3. What prophet predicted the downfall of Nineveh? 4. What was the name of the servant whom Paul called his son? 5. Find the town whose inhabitants the children of Asher neglected to drive out. 6. What enemy of the Jews was hanged?

CURIOS QUESTIONS.

No. 117.

A lively Puzzle.

Two brothers are we, with five children a piece, A number which rarely is known to increase; We are large, hard, and black, we are soft, white, and small, But without us, mankind could do nothing at all. We labored with Adam in tilling the ground, Yet in the queen's court we may always be found. Without us, no vessel the ocean could roam, Yet though we go forth, you will find us at home. Although for our color and size you may flout us, You never would hire a maid servant without us. Although by the chemists we're used every day, Yet we aided Brinvilliers' her victims to slay. If you can't find us out, why to cut short our story, When you sit down to dinner you use us before ye.

No. 118.

Find a hidden word in the last part of each of these sentences which is defined in the first part:

- 1. Just one ray of light, would be a mistake. 2. We all went to sleep, riding in a post chaise. 3. The boat club hired a cab at night to take them over. 4. I obtained the family history from Isaac Landers. 5. His sword and belt he gave to Bob and Harry. 6. The lady is not in; she is wandering about. 7. The deaf and dumb boy sold William utensils of all kinds. 8. We saw a small animal in the hole, but did not molest him. 9. I enjoyed in a measure; the ringing of the bells. 10. In wet weather we need ample umbrellas.

No. 119.

Form a square of words of 1. A choice. 2. A place of oblivion. 3. Airy nothing. 4. A game. 5. Short and pithy.

No. 120.

A nine letter puzzle. Place the following nine letters so that they form a square, and are at the same time three words from left to right and three other words from top to bottom:

P L O C I A Y R

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 241.

A Little Girl's Enigma. 1. E ve.....Gen. iv. 1. 2. S arah.....Gen. xxiv. 67. 3. T innah.....Judges xiv. 1. 4. H anah.....I Sam. i. 13. 5. E lisabeth.....Luke i. 57-63. 6. R uth.....Ruth iv. 13-17.

ESTHER.

No. 242.

Biblical Alphabet. Aaron, Barnabas, Cain, David, Esau, Festus, Goliath, Herod, Isaiah, John, Keturah, Lazarus, Matthew, Nicodemus, Obadiah, Philip, Quartus, Rachel, Shem, Thomas, Uriah, Vashti, Walls, Felix, Youth, Zacheus.

ANSWERS TO CURIOS QUESTIONS.

No. 113.

Mary had 3 pears, 6 oranges, and 9 apples.

No. 114.

Anna the prophetess was 84 years of age—Luke ii. 34.

No. 115.

Ray, Sole, Ling, Maid, Plaice, Thornback, Codling, Crab, Pike, Smelt, Brill, Carp, Shark, Seal, Skate, Jack, Whiting, Perch, Flounder. No. 116. O L D E N L E A V E D A T E S E V E N T N E S T S