Poetry.

Beyond.

Beyond life's toil and cares
Its hopes and joys, its weariness an sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright unending morrow!

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirr'd,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No long dark night is there,
No light from sun or silvery moon is given;
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—*Ladies' Repository.*

Children's Department.

For the Lutheran Visitor.

The Four Leprous Men of Samaria.

"You have told us so many Bible stories, mother, that I suppose you have nearly exhausted your fund of them, and that we have heard the most interesting ones," said Susie B. to her mother.

Mrs. B. said, "Oh no, Susie. There are many more yet where the others came from, and I can interest you children with them for some time to come, if you like to hear about those old times."

"Indeed, mother, we are never weary of your stories. What will you relate to-night?"

"I think that the story of the four lepers will interest you, and thereby you may learn something. It seems that at one time, the king of Syria came against the city of Samaria and beset it sorely. The inhabitants couldn't obtain any provision and many starved to death. Horrible to believe, many killed and ate their own children, stifling the maternal affections for the satisfaction of hunger. The king of Samaria, at that time, was of the house of Ahab, and was a bad man, so that God intended to punish him and the city also. Elisha, the prophet of God, was at Samaria at that time, and the king took a notion into his head that Elisha had prayed to God to bring all the trouble upon the city, so he declared that Elisha must die. Matters in the city had gotten to such a pitch of despair and desolation, that Elisha prayed to God for help and relief, and at the very time when the wicked king determined to kill him, Elisha was foretelling a great abundance of provision and plenty that they should enjoy upon the coming day. The king heard of the prediction, and his nobles laughed the saying to scorn, one especially said, 'If God should make windows in heaven and send the food to us that way, such a thing might be, but in no other way can help arrive.'"

"Then he didn't believe Elisha, mother."

"No indeed, but Elisha turned and looked at the noble lord and said, 'Your eyes shall see the truth of what I say, but you shall not eat of the food.'"

"How *did* relief come, mother, when the whole city was besieged by the enemy?"

"I will tell you, my son. There were four poor lepers sitting outside of the city walls. As lepers, they were thrust out from their friends, from home and all its comforts, and left to die of starvation, so they sat down in their forlorn state to wait for death. While talking over their wretchedness, one said, 'Why do we sit *here* and die? If we go into the city we shall die, for nobody will feed us; if we stay here we shall die too, so let us go to the enemy, and maybe they will give us something to eat, so that our worthless lives may be lengthened out. If they kill us, why then we are out of our misery.' The other three said, 'Good, let us try their tender mercies.' So they rose up, four trembling skeleton forms, scarcely able to totter along, and holding by each other's hand to keep them steady, they dragged themselves slowly along over the plain towards the Syrian host. The day was done and the twilight had set in, and so the night had settled down before they reached the out posts of the camp. They listened for the call of the sentry to 'Halt,' but no sound was heard from man. They saw the tents and lights shining, but they heard only the horses neighing and calling to each other. They waited a little, thinking that some trap was laid by which to surprise the city, but as the stillness and deep silence increased, they ventured into the camp of the Syrians. They went to one tent and to another, and nobody was there."

"Where had they gone, mother?"

"The Bible says that God caused a noise of chariots and horses and trumpets, and the noise of a great army to be heard in the air and dark twilight, and as they couldn't see what caused it, the Syrians became terribly alarmed and cried out, 'Lo, the king of Israel has hired the Hittite and Egyptian kings to come against us. Run every man for your lives.' So they ran as fast as they could to the nearest mountains, and left their tents, horses, asses, food of all sorts, silver, gold and rich garments, and for fear lest they might be overtaken, they threw away upon the road what garments they could do without, and fled in all haste to hide from the great army that they supposed was upon them."

"Seems to me I should have taken the horses and rode off instead of going on foot," said Henry.

"Yes, they could certainly have made more speed horseback, I think myself," said Mrs. B., "but they were so frightened that they didn't think of horses; flight and safety was all that they thought of. So it happened that the poor lepers found plenty to eat, and they *did* eat and drink as only hungry men could. After they began to be satisfied, they said, 'How selfish we are! In the city are so many starving to death, let us get upon these horses and ride back to proclaim it aloud to the city. If we keep all this good luck to ourselves, some mischief will befall us.' So they rode off to the city and called to the porter, and shouted out the good news of plenty to eat. The porter ran off to the king and woke his porters up, and they told the king. Then the king got up and said to himself, 'I am glad I didn't kill that prophet Elisha, for his words have come true.' Then he called to the guards to wake everybody up and let the people, that were able to walk, go to the camp and help themselves.'"

"I guess that they shouted and hurrahed for joy, and ran as fast as they could go."

"Yes, Henry, the account says that the king appointed the noble lord, who had so sneeringly said, 'that if God would rain food from heaven, the prophet's prediction might come true,' to keep the gate of the city, and the rush and crowding of famished men and women was so great that he was thrown down, and trampled upon, and after the crowd had gone, his friends went to take him up and found him crushed to death. That was for his unbelief of the prophet's prediction. The king sent after the Syrians to see if they were lurking in an ambuscade, ready to rush back and kill the people, but the messengers found no one, only the rich garments and vessels of gold and silver strewed all along the way to the mountains. Then the king knew that the whole affair was of the Lord."

"Did the relief make him a good man, and did he serve God then, mother?"

"No, my dear, he didn't become any better, when the wants of the people were all satisfied, and the king had plenty himself, he forgot God and served Baal, the idol god."

"I am glad that the poor lepers got something to eat, and that the city was supplied."

"You see that the lepers returned good for evil. They were thrust out by their fellows to starve, but when they found plenty, they thought of their fellow creatures and hastened to get them to share the great blessing with them."

"That was real good of the poor lepers and teaches me a good lesson upon selfishness, don't it, mother?" said Henry.

"These Bible stories teach us all a great many good lessons, my dear; try and practice them in your every-day life."

B.

"*That's Enough for Me.*"—"What do you know without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none.

"Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus, He was my mother's friend, and He is mine."

"Jesus Christ is in the sky. He is away off, and He has a great many things to attend to in heaven. It's not likely He can stop to mind you."

"I do not know anything about that," said the orphan. "All I know He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for us all.

Miscellaneous.

Stomachs of Cows.

In one class of herbivorous animals there is a remarkable variation in the form of the passage to the stomach. They have indeed usually been described as having four stomachs, but this is not quite true, for they have properly but one, which does not differ very much in form and structure from that of any other animal—but there are several large cavities through which the food has to pass before it reaches this.

The first of these is very large; the animal collects a quantity of grass and hay sufficient to fill this, and then lies down to enjoy it at his leisure. He just causes it to pass little by little into another cavity which is on the other side, and somewhat smaller. The interior of this cavity or sac is divided into a number of six-sided cells—of which the arrangement is exceedingly regular and beautiful, resembling those of a honeycomb. After the food has remained in this a short time, the animal begins to take up a portion of it into his mouth, and chew it over; when he has done this a while he swallows the morsel as before, but instead of turning to the right or left as before, it passes on to a third cavity, which is divided by longitudinal partitions into numerous chambers. Here it remains a while, undergoing operations with which we are unacquainted, and then passes on to the fourth cavity, or true stomach. This process is called ruminating—and the animal while thus employed appears to be musing, or meditating. The final cause or purpose of such a complicated process is not very well ascertained. It is evident that the digestion is thus more complete—but this would not appear to be absolutely necessary, because the horse and other animals that live upon grass do not have this. It is true that the horse has the upper fore teeth which the ruminating animals do not, but this difference seems hardly sufficient to require such an important change. The ancients had an odd notion on this subject. They imagined that by this operation the animal was enabled to do without these teeth, and that the materials which should have furnished these were used for horses, which belong to ruminating animals in general. Others have supposed, that as these animals were generally a pacific and timid race, this contrivance enabled them to collect their food in less time, and then to retire to some shelter to finish the process. But they are not all timid—the buffalo of India attacks and sometimes vanquishes the lion—and the wild goat, though timid, usually feeds on heights which are inaccessible to beasts of prey. On the whole, therefore, we may conclude that we have yet to learn the principal reason of this arrangement.—*Massachusetts Ploughman.*

Value of Sleep.

It must be remembered that sleep repairs not the vital functions only, but simultaneously those functions which we distinctly describe as mental attributes, and of which the brain is, to our limited comprehension, the organic instrument. The intellectual part of our nature, taking the phrase in its largest sense, is exhausted by its continued exercise, in like manner as the bodily organs, and requires the intermittent periods of repose and repair. If other proof were needed of the great function which sleep fulfills in the economy of life, it may at once be found in the effects which follow the privation of this repair. A single sleepless night tells its tale, even to the most careless observer. A long series of such nights resulting, as often happens, from an over-taxed and anxious brain, may often warrant serious apprehension, as an index of mischief already existing, or the cause of evil at hand. Instances of this kind, we believe, are familiar to the experience of every physician. But here, as in so many other cases, the evil of deficiency has its counterpart in the evil of excess. Sleep protracted beyond the need of repair, and encroaching habitually upon the hours of waking action, impairs more or less the functions of the brain, and with them all the vital powers. This observation is as old as the days of Hippocrates and Arteus, who severally and strongly comment upon it. The sleep of infancy, however, and that of old age, do not come under this category of excess. These are natural conditions appertaining to the respective periods of life, and to be dealt with as such. In illness, moreover, all ordinary rule and measure of sleep must be put aside. Distinguishing it from coma, there are very few cases in which it is not an unequivocal good, and even in the comatose state the brain, we believe, gains more from repose than from any artificial attempts to rouse it into action.—*Edinburgh Review.*

Factory Cheese.

A novelty in manufacturing was introduced in the United States a few years ago. It was a novelty connected with an old industry, the manufacture of cheese. This substance has been made ever since the creation as an ordinary farm industry, but to Americans was reserved the task of carrying on this manufacture by wholesale; not the milk of a few cows upon a farm, but the milk of hundreds upon many farms is used in the American cheese factories. The process is carried on on a great scale. Everything that science, care and experience can suggest is resorted to, and the result is great improvement in the quality of the article. Some of the American manufactories produce over one hundred thousand pounds of cheese a year, and to produce that more than a million pounds of milk are necessary, as ten pounds of milk produce one pound of cheese. The dividends are nine and ten per cent. To such an extent has this industry grown that the United States is the leading cheese-producing country of the world, sending abroad sixty millions of pounds, and this great product has increased to that amount from almost nothing as far as exportation was concerned. Twenty years ago the United States exported one million pounds of cheese, showing what an increase has been made in this branch of industry.—*Inquirer.*

Indian Shawls.

The material of which the shawls are made is wool called *touz*, procured from a goat of a particular species, frequenting the valley of Cashmere and the neighboring mountains of Thibet, where they freely roam. The fur of this goat is of two sorts; the *touz*, which is a soft, woolly undercoat of grayish hair, and an outer coat of long, silken hairs, which protect the *touz* from the effect of winter. To make a shawl a yard and a half square requires the *touz* of ten goats.

The Hindoos have no large factories. The shawls are made by peasants, who divide their time between the field and the workshop. There is nothing simpler than the abode of the manufacturer of these magnificent productions. He rents a small plot of ground, puts four sticks into it, fastens them with cross beams, constructs walls of wicker work, and forms the roof with the leaves of palm trees; he then installs himself in his hut, with his family and tools, the latter of which are few and of the simplest description. The Hindoo knows nothing of the mechanical contrivances to aid him in his work. He first winds his thread on a distaff, erects an oblong frame, and then commences his work with a large wooden needle, very much in the same manner as the workmen in the famous French manufactory of Gobelins, so well known to all continental travelers. His manner of working, as may be imagined, is extremely slow; but it is owing to this that the Indian shawls are so much superior to those manufactured in Europe, where machinery is employed instead of the hand.

The Hindoo weaver requires eighteen months to make a long shawl. The different parts of it are afterward sewn together with great skill. When busily engaged the artisan can earn at the utmost four annas, or eight cents of our money, per day; but there are but few workmen who can make so much. Under the burning Indian sun these men, who never eat animal food, are patient enough, but also extremely lazy.

Astrology in Persia.

The Rev. Benjamin Labaree, Jr., a missionary in Persia, gives in "The Presbyterian Monthly Record," the following interesting account of the bondage in which that people are held through their belief in astrology. He says:

"In Persia astrology is recognized as a science, almost as much as in the days of the Magi. While the poorer classes can not afford to consult the astrologers in their affairs, the wealthy and ruling classes, up to the Shah himself, pay the highest deference to the calculations of the profession. If a journey is to be undertaken, or a marriage celebrated, or a robe of honor to be put on in public, the astrologer is summoned to ascertain the propitious hour. Implicit obedience is accorded to his utterances. Should the day fixed for a journey prove inconveniently early, still exact compliance is given to the requirements of the heavenly bodies. At the appointed hour the traveler leaves his house, and goes to the next door neighbors, or to a garden beyond the city walls. He may there spend days or weeks in completing his preparations compossedly. In no case, however, may he revisit his own house; he is supposed to be absent on his journey.

"The entrance to the city, too, on returning, must be at the propitious hour revealed by the astrologer. Rather than anticipate it, the party, be it king or prince or subject, halts a few miles distant, and whiles away superfluous time in the Persian's favorite employment of smoking or tea-drinking.

"The faith reposed in the astrologers, in forecasting events, was ludicrously displayed two or three years ago, when they announced to the people of Tabriz a desolating earthquake. The whole city and country were filled with alarm. The heir apparent to the Persian throne, with his court, and thousands of the residents, withdrew from the city to tents erected for the occasion. The designated day was passed by the credulous community in excitement and trepidation, but mother earth was undisturbed, and shook not."

Hindoo Women.

The women attracted me most, by their graceful carriage, their picturesque drapery, consisting of a full skirt and a sort of burnous, which passes over the head, almost completely veiling the face. These vary in color, being sometimes bright blue and pink and yellow, the skirt often bordered with a hem of some other color, often very gaudy, but the dark skin harmonizes it all. The most artistic to my mind is the deep indigo blue, but it is more rare in the Northwest than in Southern India, where almost all the lower classes of women wear it. It is pleasant to watch the easy grace with which they walk, bearing round red earthenware or bright copper water-jars on their heads, steadying their burden with one well-shaped, small-wristed dusky arm stretched up to its full length, and covered almost to the elbow and sometimes above it with numbers of bracelets. These are sometimes silver, but often plated metal or red and green lac. I once heard of a school, the pupils in which were trained to walk about with tumblers of cold water on their heads; and when I saw the firm-footed, easy grace of these burden-bearing women, I regretted that the practice was not universal. The pale-faced race may perhaps pride itself on its superiority in the use of the contents of its head, but these dusky daughters of the sun certainly outdo their more favored sisters in the use they make of the outside of theirs. They carry everything on their heads, jars of water, pieces of cloth, baskets of vegetables, huge bundles of sugar-cane, fuel, anything and everything, leaving their hands free for any additional burden.

They do not even carry their little black babies in their arms, but either balance them astride on their shoulders with their little hands on their mother's head, or else astride on one hip, encircled with a strong arm.

I have seen a woman with four water-jars towering on her head and her little baby on her hip, walking along with springy grace, jingling her silver anklets and toe-bells as she went.

They sometimes wear large nose-rings through the left nostril, or else a small star-like nail passed through the nose.—*Fraser's Magazine.*

Power of Simple Preaching.

A correspondent of the *Western Advocate* contributes the following anecdote:

"Bishop Thompson told me, that soon after he united with the church in Wooster, an exhorter of deep religious experience came into town every alternate Sabbath, 'to hold meeting.' A lawyer of prominence happened to attend church one day, when the exhorter from the country officiated. He was deeply moved by his knowledge of divine things, his religious fervor, and his artless, unstudied eloquence. Of his interest in the exhorter he said nothing lest he might betray his own feeling on the subject of religion. And in order to escape detection, he resolved to attend church every Sabbath. In this way he hoped to secure the benefit of all the imploring appeals of his rural favorite. The knowing ones of the church observing his constant and respectful attendance with them in their religious services, and knowing the exhorter's marked deficiencies in learning, concluded to secure the services of another brother, who had been favored with a better education, and who wielded a greater general influence in the community. Our lawyer stood the change as long as he could, and then said to some of the leading members, 'Where is that man who used to come from the country to hold meeting here?' They frankly confessed to him that they had made the change in the simple hope of getting some one to occupy the place who would be more acceptable to him personally. 'Why,' said the lawyer, 'I do not go to church to learn science or for a knowledge of letters. I go there to study religion, and to learn something of spiritual matters, and that man from the country has more religion than any of you, and he can teach me more of that which I especially wish to know than any one you have had here.'"

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Leave Greenville	7 30 a m
" Belton	9 30 a m
" Cokesbury	11 15 a m
" Abbeville	8 15 a m
" Newberry	2 30 p m
" Alston	4 20 p m
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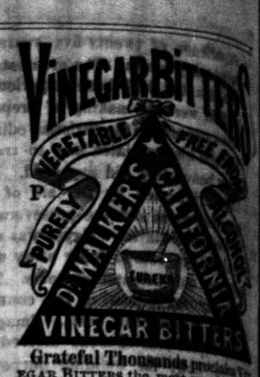

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