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REST FOR THE WEARY.

Rest for the wanderer, rest!
The lost one come again,
The tired one has Father's breast,
In penitential pain.

Rest for the wanderer, rest!
The light from Heaven hath broke;
The joy that makes the spirit blest,
A Father's word hath spoke.

Rest for the wanderer's heart!
Who bore us on his knee,
Who watched us thro' the long, long night
Of helpless infancy.

Rest for the weary, rest!
When life's storm toil is o'er,
On these cold regions of the blest,
Where sorrow comes no more.

DIVISIONS OF TIME.

EARLIEST MEASURES OF TIME—WHY TIME
VARIES WITH LONGITUDE.

Astronomers usually distinguish three kinds of time: Sidereal, or star time, that which is obtained by observing the disappearance of the same star on successive evenings behind some stationary object; mean, or clock time, which is shown by well-regulated clocks and watches; apparent, or dial time, which is indicated by a meridian mark on a sun dial.

If the disappearance of a star behind a chimney or other permanent object is observed several evenings in succession, the intervals will be found to be exactly the same. Since the disappearance of the star is caused by the rotation of the earth on its axis, this shows that its rotation is uniform, and is taken as the unit of time.

But civil affairs are regulated by the rising and setting of the sun; or, in other words, by day and night, and sidereal time, therefore, is not entirely suited for the purpose. Recourse, consequently, was had, at a very early period, to methods for marking the progress of the sun in the sky. One of these was a perpendicular pole, which threw its shadow on a perfectly level surface. The time at which the shadow was shortest was noon. The distance between this and the disappearance of the shadow was divided into equal spaces. This was the origin of the sun-dial, of which we have the first record in the Bible. But, owing to the unequal advance of the earth in an elliptical, or oval, instead of a circular, orbit, the sun does not arrive at a meridian mark, or noon, at equal intervals. The inconvenience arising from this irregularity has been overcome by the adoption of mean or clock time, that is, such as would be shown by the sun if the earth moved around it in a circle and at a uniform rate.

The difference between mean or clock time and sidereal time is nearly four minutes, and this gives rise to the apparent shifting of the heavens in the course of a year. A star rises nearly four minutes earlier every evening, or two hours sooner in a month, and, of course, sees that much earlier. As a consequence, those stars which appear overhead or on the meridian at midnight at a particular time will, in six months, pass that meridian at noon.

If the earth, while it makes a rotation on its axis, did not advance in its orbit, solar time and sidereal time would agree and mean time would not be needed. This may be illustrated by the hands of a clock or a watch. The hands are together at twelve o'clock, and if the hour hand did not move they would be together again at the end of an hour. But instead of this, the minute hand has to pass over a space equal to that which the hour has advanced before they are in the same relative position. As the minute and the hour hand of a clock move uniformly, the space is always equal. This is the case with sidereal time, obtained from the stars, and mean time derived from an imaginary sun; both are uniform, and the difference between them, as already stated, is the same, nearly four minutes. But if the hour hand of a clock, instead of moving at a uniform rate, moved sometimes slower than at others, or, instead of moving forward or toward the right, moved backward, it is evident that the time in which the hands would be together would vary, being sometimes less than an hour and sometimes greater. Now, this is precisely what takes place with ordinary or mean time and apparent or dial time. If this is the unequal—at some periods ahead of mean time, at others behind it; hence the expressions, sun fast or sun slow, which may be found in most almanacs. This difference between dial time and clock time is called the equation of time.

Astronomically the day begins at noon, because the sun is then on the meridian and can be observed, but the day ending at noon would be very inconvenient; hence the time of midnight by mean time, as it is a period when most nations, as it is a period when the question whether it is to-day or yesterday seldom enters into the transactions of civilized life.

Time also varies with a difference of longitude, but not with a difference of latitude. In other words, places east or west of a given locality have different time, but not those north or south. When it is twelve o'clock at Philadelphia, it is that hour at every place directly north or south of it; as far as the Arctic circles, but nowhere else. This gives rise to the difference between schedule time and local time, which may be noticed in our railways running east and west. Trains leave by local time, or the time of the place from which they start, and arrive at their destination by schedule time. This latter is generally a mean or an approximation to a mean or the difference of time between places situated at the terminal of the road. This difference of time is produced by the revolution of the earth on its axis from west to east, and is equal to one hour for every fifteen degrees of longitude. Now it is twelve o'clock at Philadelphia it is five o'clock p. m. at London, but only forty minutes and a few seconds past eleven a. m. at Pittsburg. This change of time often presents some apparently contradictory results. The total solar eclipse of 1869 commenced in Siberia on the 8th of August, local time, and ended off the coast of North Carolina on the 7th of the same month.—Phila. Record.

DEMORALIZATION OF SOCIETY

No one can dispute the fearful demoralization of society, when, from day to day such sad revelations of its dishonesty are made. Crime has ceased to be odious or repulsive. There was a time when the discovery of a dishonest juror would have astonished the community, when the purchase of a grand jury would have so alarmed men that the iniquity would have been summarily punished. Such things are now not exceptional, but common: jurors seek appointments for the emoluments of the office; and their appointment is a matter of patronage, distributed with or without a consideration. Dealings in public offices and in private institutions have become so common that they no longer attract any more attention than changes in the weather. Society has reached a point that it is appalled at nothing. Infidelity in all the relations of life, in the family, in business, in all commercial and financial transactions, results in no social cataclysms. The fact of being rich is sufficient, and no inquiries are made as to how that wealth was obtained.

After the long and protracted wars of Europe at the beginning of the present century, England was stricken with the moral palsy which now prevails in the country. The same corruption of private and public morals existed. Society was rotten to the center. Offices were bought and sold; the wealth accumulated in the wars had demoralized all ranks in life; and conspicuous among the criminals of the time, the moral intelligence of the nation recovered its supremacy. The dishonest were dismissed, abuses were discountenanced and prevented, corruption and the means of corruption were eradicated, and a long string of sinecures was abolished. Parliament was reorganized, representation was reformed, and a host of rotten boroughs were abolished. Gradually the moral improvement extended to trade, to the administration of the laws, and to all the affairs of Government, national as well as local. The improvement in public and private morals had been overcome by the adoption of mean or clock time, and has reached that point that prosperity where her people are only taxed for their vices.

As with England, so with the United States, the correction of the existing evils must come from within. Society must reform itself. Men must draw a line between crime and honesty, and act on it. Honesty must be appreciated; and, if possible, made fashionable. "Fast" people, and "fast" living, and "fast" morality must be discountenanced. Impeached integrity, whether in men or women, must cease to be regarded as entitled to an increased interest and favor from society in which it appears. Personal extravagance must be visited with loss of commercial credit, and reckless expenditure must be accepted as the certain prelude to moral and financial ruin. The defaulter and the corrupt official must be placed by society in their proper places as criminals. Corruption and bribe-taking must rank with all other forms of stealing. The public service must be reorganized. Personal integrity and capacity must be substituted for party service as the commendations for office and as the tenure of office. The tide of social destruction must be arrested, and this work must begin with the people and be carried out by the people. The corruption which has cropped out in the national service is but keeping with that which rules in all local governments and extends through all the ramifications of business and society. The Church, if its energies would be so directed, would be a powerful agent in this work of regeneration. But we doubt if the Church has been true to its duty. It looks as though wealth has acquired more power in the church-es, and that those who can pay the highest are more entitled to the highest-power seat. Does not the fact that an inability of dressing less expensively than others, keeps many away from the sanctuary where so much display and extravagance appears?

If the people do not possess sufficient virtue to enter into this work of social and political regeneration, we must go on from bad to worse, then indeed is hope for better days a chimera, and the reorganization that will come will be that which attends national ruin and dismemberment, anarchy and desolation.—A JEWISH WEDDING.

A JEWISH WEDDING.

A PRETTY AND TOUCHING CEREMONY—
DRINKING OF THE GOBLETS OF
JOYS AND SORROWS.

[From the New York Times, Feb. 27.]

A marriage ceremony according to the Jewish rites, was performed yesterday afternoon in Irving Hall, the bride being Miss Ether Busch, and the groom Mr. Oscar Soloman. Although not conducted after the strictly orthodox fashion, the ceremony was, nevertheless, a very pretty and touching one. At 4:30 o'clock a shrill whistle rang through the hall, and a moment later a full band played a wedding march, and a crowd of handsomely-attired ladies and gentlemen; the latter all wearing their hats, slowly entered the hall by little Aaron Wise and Richard H. Tansky. Both celebrants were dressed alike, being attired in long, flowing robes of black, wearing tasseled caps on their heads, and having about their necks richly wrought white scarfs very richly embroidered in gold. At the end of the hall stood a table covered with a long white cloth, upon which were two long lighted wax candles, in silver candlesticks. The procession marched to the right corner of the hall, where Reader Tansky chanted the evening service, and the selections were finished, the assemblage gathered in a semi-circle about three chairs placed some feet back at the altar-table, upon which the candles were twinkling with a soft light. There was a moment of silence, and then the reader, in a voice mellow and clear, as all the dog he ever had, and when you killed it he cried felt he well-nigh broke his heart—read the service. As he read it, the little group of children of his own, and if he ever spoke kindly to them. The reader have felt the burden of their thoughts; he suddenly looked up and said—

"Well, I own I'm a bit sorry, and being at I know I was coming up, brought along an orange to give to the child who owned the dog. Which of you boys own the dog?"

How soon then would we have been happy! Why, I told Mrs. Logan I would vote for her husband, and when I went in there I fully intended to vote against him. I had no idea what he had was out-right, and I said "yes" from impulses, before I thought what I was doing. And I can't go back on my promise to a woman." And so he voted for "my husband."—Springfield Republican.

GOD KNOWS WHICH WAS RIGHT.

In one of our border States a father raised a monument to his two sons who were killed in the late rebellion, fighting on opposite sides. The monument is of plain white marble, and on one of the sides is the name of a son killed in the Union Army, on another side is the name of a son killed in the Confederate Army, on the third side is the inscription, "God knows which was right." From all we can learn the story is true. We have here an example of even an earthly father throwing all animosity to the winds. He raises a monument to his own sons, honoring one no more than the other, showing the same fatherly feeling for both, leaving one as well as the other, neither harboring ill-feeling against the son who lost his life in the Union Army, and vice versa, for the son who lost his life in the Secession Army. Ah there was such a picture of charity and love which true christians should admire. It commends itself no better in silence. Why therefore should not our Congress at Washington throw aside all the animosities caused by the late war, and be like the father who gave his two sons, one to the North and one to the South, and say, as he did, "as each fought for a principle and no one was to blame for his action, he proposed to judge of each as he pleased, we are not to be judge of which was right." How soon then would we have been happy! Why, I told Mrs. Logan I would vote for her husband, and when I went in there I fully intended to vote against him.