

The Florida Everglades.

A REGION ALMOST IMPENETRABLE AND WORTHLESS FOR CULTIVATION.

The Times-Democrat prints a detailed account of its Florida Everglades expedition. The report is written by Major A. P. Williams, who commanded the expedition. It fills ten columns. The exploring party consisted of twelve persons, six white and six colored. They took with them six Racine canoes. They went by steamer on October 17 last from Cedar Key to Punta Rassa, Fla., where they took to their canoes and proceeded up the Caloosahatchie River to Lake Okechobee, a distance of about ninety miles, arriving there on November 1. The denseness of the swamp through which they afterward passed may be imagined from the fact that the party traveled on an average only about one-quarter of a mile a day. After traveling due south some ten miles the party struck an innumerable number of small lakes or ponds, most of which were twenty feet deep.

About thirty miles from Okechobee the party entered the grassy waters of the Everglades and encamped on an island, the first dry land encountered after leaving the lake. The only trees on this island were the custard apple and wild fig. The progress of the expedition from that time was more rapid. They passed through thousands of small islands, some of which were slightly submerged, and all of which were covered with large trees and luxuriant foliage. In the southern glades there was an abundance of wild fowl, deer and fish. No Indians were met, although smoke from their fires was seen, and they seemed to hover about in the distance. Near the head of Sharks River, in the extreme southern glades, the progress of the expedition was greatly retarded by lime one boulders, which cropped out everywhere above the surface of the water, and over which it was necessary to carry the canoes. The head of Shark River was reached on December 5, and the expedition, sailing down, debouched into Whitewater Bay, on the Gulf coast, about thirty miles from Cape Sable. The distance traveled from Lake Okechobee to the Gulf was about 140 miles. The whole distance traveled in canoes was nearly 300 miles. There is no special current in the waters of the Everglades, but an almost imperceptible flow toward the South. But few flowers were discovered, and these were of simple varieties, such as water lilies and other specimens found in marshes all over Florida. The only snakes seen were moccasins. The mosquitoes were only troublesome at night.

The expedition has established the fact that the Everglades from Lake Okechobee to Cape Sable are worthless for any purpose of cultivation; that they contain no large tracts of land above water; that they cannot be successfully drained, and that the establishment and maintenance of a telegraph line along the route traversed would be impossible. The Everglades, and especially the northern glades, are a vast swamp, irremediable and useless. The only portion of the southern peninsula capable of cultivation lie on the Atlantic and Gulf coasts with this vast morass between them.

JOSHUA R. GIDDINGS AS A DUELLIST.—Giddings has made some fiery remarks on abolition and the South on the floor of the Senate. In this he drew a Southern senator rather roughly over the coals. The senator became very angry, and sent him a challenge. He would have an apology or blood. Giddings accepted the challenge, but he wrote that he was unacquainted with the use of the pistol or other firearms. As challenged party, he had the choice of the weapons. He would name rawhides, tough, long and wiry. The two combatants should have the thumbs of their left hands bound tightly together, and with rawhides in their rights should castigate each other until one gave in. The Southerner refused to accept the challenge, and the matter dropped. Had he accepted it Giddings, who was a tall, muscular fellow, would have cut him to pieces.

—Cleveland Leader.

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THE SUNDAY SCHOOL.

From the New York Observer.

INTERNATIONAL LESSONS.

BY REV. HENRY M. ORCUTT, D. D.

JANUARY 27.—Living as in God's sight.—James 4:7-17.

GOLDEN TEXT.—Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4:10.

Whatever life we live is "in the sight of the Lord." What manner of life then ought we to live in his sight? What should we do, and be, if we kept the fact that his eye is ever upon us properly in mind? These are among the questions which James here helps us to answer.

In these verses we see what must be the Christian's.

1. Attitude towards God.—"Submit yourselves therefore to God." Those addressed are professing disciples already; but all of them are imperfect, and some of them are possibly self-deceived—"sinners," "double-minded," still.

The very first thing a sinner has to do is to submit to God; and the attitude of submission is to be that of all his after life. The term "submit" is drawn from military life. The worldling has just been spoken of (v. 4) as an enemy; and God has just been spoken of (v. 6) as resisting the proud. The proud worldling is now counseled to surrender. But this is not a harsh, imperious demand, as will be seen by noting the word "therefore," which points back to a promise: "God resisteth the proud, but will give grace to the humble." If we are in great need, he giveth more grace.

But while God is seeking to bring the sinner back to himself, Satan is contending for his destruction. And so the simple questions with every man is, to which of these two he will be the subject. If his is the better choice of God, he need not fear. God's power is irresistible; not so is Satan's: "Resist the devil and he will flee from you." More than that, God waits to meet and welcome those who would come over to him. Draw nigh to him in prayer and trust, and he will draw nigh to you—both to welcome and defend you.

But, in this submission, some things must be left behind; namely, all sins, both of life and of the heart. Henceforth, as grace shall be given, the hands must be clean and the heart pure. Especially must the heart be purified from its double-mindedness. There must be no indecision, no half-way surrender of service.

The first thing a sinner is to do is to submit to God, putting all sins behind him. But how soon does one, who does this, begin to perceive that his sins are many and great? He finds what surprising occasion to "mourn and weep!" If he knows his own heart he will often find "laughter turned to mourning."

All this humbling of one's self in the sight of God makes both the beginning and the after progress of Christian discipleship. And where this is, God is near: "and he shall lift you up."

2. Conduct toward others.—"Speak not evil one of another, brethren."

The first commandment of all is "Thou shalt love the Lord thy God with all thy heart;" and so the first thing which marks the true Christian is his attitude toward God. But there is a second commandment of like binding force with the first, namely: "Thou shalt love thy neighbor as thyself;" and so when God looks down to see who would be his children, he looks to see what is our conduct toward others.

Speech is an index of the heart. Nothing more surely reveals thought and feeling. Evil speaking is a sign of envy, jealousy, hate, pride, selfishness. It marks a spirit the very opposite of love. The apostle, accordingly, puts it forward as one to be specially remembered and resisted. It is, moreover, a sign of insubmission to God. To speak evil of another is to judge that law which, from the first, has enjoined love to our neighbors (Lev. 19:18). It is also to usurp the place of that one Law-giver and Judge who only can search the heart and judge according to truth. This is pride, not humility; it is not submission, but rebellion.

In forbidding speaking evil of a "brother," does the Apostle mean to limit this obligation to regard for fellow Christian? No doubt toward such the disciple has peculiar feeling and special obligation. But the sinner saved has, and sees, a brother in every sinner grace is seeking to save. He would be patient towards all men. He would be the judge of none. It is enough that he must give an account of himself unto God.

3. Ordering of worldly affairs.—"Go to now," says the Apostle; that is, "Come now, attend!" He thus indicates an advance to another thought of importance. It is also in line with what he has just been saying. One sign that you have submitted to God and are living as in his sight is your love toward others. But an equally distinctive sign is in your right ordering of your worldly affairs.

The worldly man and double-minded professor conducts his business as if his

time were his own, to be used as he pleases. He takes small account both of his frailty and of his dependence. He says, "I will do this or that to-day and the next year; whereas the morrow is all uncertain; whereas our earthly life, and our own selves, as respect this earthly sphere, are but as the mist which rises on the morning air and then vanishes away; and the circumstances and length of our stay here all depends on the will of God. What presumption, what insubmission there is in all this! God has a purpose in placing us here; high and good. If we have submitted to him, we shall try to fall in with that purpose. We shall not say, "I will."

Is it wrong, then, to make plans and forecast the future? Certainly not. For that would be to suffer life to run to waste, and to leave every good enterprise to languish and fail. But what is wrong is to forget our dependence on God, and to act as if we might use our own time and order our affairs as we please. The Christian way is to be always saying in spirit, "Lord, what wilt thou have me to do?" and to have such a mind in our work that, if our plans fail or death meets us in the very midst of them, we shall not be distressed. Taking God's view of time, and feeling his right to order all things concerning it, we shall be most careful to do with our might what our hands find to do for our own souls first, and then for God's glory in saving the souls of others. We shall not suffer schemes of business to crowd prayer and Bible study and Christian work into narrow corners.

4. Response to known duty.—In the Apostle's thought the conclusion of all this is, that we cannot be guiltless if, knowing God's will, we fail to do it. We should then be in our sins, or, if we have ever submitted to God, we should be making work for repentance. The heart that is on God's side is not content with high thoughts and good purposes, nor yet with the confession of sin and acknowledgment of duty. The greater our knowledge the greater our guilt if we are not doers of the word. Our sins of omission will constitute a large part of that for which we shall be judged at last.

5. The uncertainty of life is a commonplace with us all; and yet how few act as if death might come at any hour! So powerless does the most momentous truth become when once it is familiar.

6. Do we sufficiently consider that the greatest of all sins is that which is against light and knowledge? And what occasion we have to seek pardon for our sins of omission? How withering the sentence which we must fear will overtake some: "Ye knew your duty and ye did it not; the path of life was made plain before you and ye would not walk in it!"

"When I marry said a budding school girl, "I'll want a tall, fine looking man." "There's where you're wrong, sis," said her more practical mother. "You'll have less trouble watching an ugly man and enjoy more of his company."

In a street car: "Mamma, is that man near sighted?" "I guess not, Bertie." "But why does he hold that newspaper so close to his face?" "Because he is very bashful and is afraid that some lady might ask him to occupy more than one seat."

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COMMISSIONERS' SALE OF UNSEATED LANDS.

In pursuance of an Act of Assembly passed on the 20th day of April, 1824, the Commissioners of the County of York will sell at public sale at the Court House, in the Borough of Gettysburg, on Tuesday, the 12th day of July, 1882, the following described tracts of land, purchased by the County at Treasurer's sale, and which have remained undivided for the space of five years or more.

Table with columns: ACRES, PER. WARRANT NAME, TOWNSHIP. Lists various land parcels and owners.

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One morning while he (her husband) was holding her up in order that she could breathe more easily, after having struggled with a bad spell of coughing, he made the remark that he did not believe she would ever get well, when she, in her weakness, said: "Yes, I will if you will bring Dr. HARTMAN'S. The doctor was brought. He prescribed a teaspoonful of Peruna every hour. She began to improve from the first dose she took. She told me to say she has never felt better in her life than she does now, and that she cannot say too much for Peruna. A. J. MILLER. Her husband writes: "South Chicago, Ill., Dec. 19, 1881: I have a living witness of the virtue of Peruna in my wife, who was saved from death by it. I certify that every word on page 30 in Dr. HARTMAN'S book on the "ills of Life" is true in every particular. T. S. EDERLINE.

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