

glorious music. Sometimes the shrouds of a ship, as she rolls upon the tempestuous deep, raise wild and piercing sopranos to the skies; sometimes the trees and branches of a forest of gigantic pines become mighty harp strings, which, smitten by the rushing tempests, send forth grand and incessant harmonies—now anthems and anon dirges. Sometimes the waves of the ocean respond, like white-robed choristers, to the thunder-bass of the sky; and so make Creation's grand oratorio, in which "the heavens are telling," and the earth is praising the glory of God. Sometimes deep calls upon deep, the Mediterranean to the German sea, and both to the Atlantic Ocean; and these, the Moses and the Miriam of the earth, awaken rich antiphones, and form opposite choirs, responding from side to side in Nature's grand cathedral, praising and adoring their Creator and Builder. Were man silent, God would not want praise.—*Cunning.*

The Tears of Oysters.

Glancing around the anatomical workshop, we find amongst other things, some preparations showing the nature of pearls. Examine them, and you will find that there are dark and dingy pearls just as there are handsome and ugly men; the dark pearl being found on the dark shell of the fish, the white brilliant one upon the smooth inside shell. Going farther in the search, we find the smooth glittering lining upon which the fish moves is known as the *nacre*, and that it is produced by a portion of the animal called the *mantle*, and for explanation sake we may add that gourmands practically know the mantle as the *beard* of the oyster. When living in its glossy house, should any foreign substance find its way through the shell to disturb the smoothness so essential to its ease, the fish coats the offending substance with nacre, and pearl is thus formed. The pearl is in fact a little globe of the smooth glossy substance yielded by the oyster's beard; yielded ordinarily to smooth the narrow home to which his nature binds him, but yielding in large drops—real pearly tears—if he is hurt. When a beauty glides proudly among a throng of admirers, her hair clustering with pearls, she little thinks that her ornaments are products of pain and diseased action, endured by the most unpoetical of shell-fish.—*Household Words.*

"Many a Slip, between the Cup and the Lip."

This saying was supposed to take its origin from one of Penelope's wooers being shot as he was going to drink. But it arose as Ainsworth had it thus:—"A king of Thrace had planted a vineyard, when one of his slaves, whom he had much oppressed in that very work, prophesied that the king should never taste the wine produced by it. The king disregarded his prophecy, and when at an entertainment he held a cupful of his own wine, he sent for this slave, and asked him insultingly what he thought of his prophecy now? The slave only answered, "There's many a slip between the cup and the lip." Scarcely had he spoken when the news was brought that a huge boar was laying his vineyard waste. The king arose in a fury, attacked the boar, and was killed without ever tasting the wine.

"I have the Reading of it Every Week."

It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply, "No; but neighbour B. takes it, and I have the reading of it every week.—Such often add, that they like the paper, and sometimes they say they consider it "the best paper they know of." They are benefited by the toils, perplexities and expenditure, of those who receive nothing from them in return. Reader, if you feel reproved, just send in your name and take the paper yourself, not forgetting to pay for it.

The memories of childhood, after a mature age has been attained, are more powerful than many people are aware. And especially is this the case, in reference to the religious observances which first arrest the attention of children.—*Home Gazette.*

For Farmers.

Agricultural Economy.

Do our agriculturists study economy as attentively as they ought to do? I do not mean economy in the ordinary sense—in expenditures, saving every cent they can and stinting supplies. I mean the economy of management. True economy adapts means to ends, applying no more or less of the one than is necessary for the completion of the other. For example, ten acres of land well prepared and thoroughly tilled will produce five hundred bushels of corn. The economical farmer, therefore, who intends to produce that amount of corn, will not use twenty acres of poorly prepared and badly tilled land to accomplish it; because the same amount of crop will require more labour on twenty acres in plowing and tilling, however imperfectly performed, than it will on ten acres, however well it shall be tilled and prepared. Again, if a farmer have a hundred loads of manure only, if he study economy, he will rather supply it ail to a small piece of land and thus manure it well, than to a large piece and thus manure it very imperfectly; because, in the former case, it will require less labour to produce a given amount of crop, than in the latter. Again, a farmer that has a given amount of manure will apply it in sufficient quantity to as much land only as it will supply with sufficient fertilization, and thus, by annually improving a small piece, at length render the whole fertile. So, also, the owner of a large tract of land will attempt to cultivate only just so much of it as his forces can cultivate thoroughly. Two farmers, each with the same number of acres, and the same amount of labour, shall show very different balance sheets at the end of the year, the one footing up \$1000 profits, and the other \$500, simply because the one studies economy in the application of means to ends, and the other takes no thought of the matter.

One great fault of many farmers may be found in a peculiar passion for large fields. How much wheat will you put in this fall? 250 acres, 500 acres, &c. The question should be how much will you produce this year? and the passion should be, for the large yield instead of the large surface seeded. The New England farmers differ from our Middle and Northern State farmers in this. The former study economy in all things. They do not weaken the result of their forces by diffusion, but strengthen them by concentration.

There is much want of economy also and much loss in not closely attending to times and seasons. We continually hear farmers complaining that they have not yet got their land prepared for fall seeding, and now the weather will not admit of its preparation; one has not finished planting his corn yet; another had not secured his harvest before the rain set in, and it is beginning to sprout. As a general rule, there is a time and season for everything to be done on a farm, and those who are late in anything must expect to suffer the consequences. To study the economy of times and seasons, is as much a part of the science of agriculture as is the proper adaptation of means to ends; and both are as necessary to success in farming as a correct application of skill in mechanics is necessary to success in any mechanical employment. Many of our farmers seem to sleep all winter, wake up in the spring, late or early, as it happens, and go to work when the humour moves them, without system or forethought, go a-head as chance may lead in the summer, and by the fall grumble at the failure of their crops from unfavourable seasons. If any one takes this to himself, let him,—I mean it for him.—*Cor. of Albany Cultivator.*

Manuring Fruit Trees.

Carefully throw a trench at the very ends of the roots—open out a third of the poorest of the soil, and replace it with a mixture of manure and ashes. I use a cart load of barn-yard manure—no matter if it is fresh—to a bushel of ashes, and I find it never to fail in bringing up the tree. It is quite surprising how old fruit trees can be brought to by this simple dressing.—*Downing's Horticulturist.*

Obituary Notices.

For the Wesleyan.

Mrs. Lydia M. Steele, of Manchester.

Mrs. LYDIA M. STEELE, was a daughter of the late Mr. Lee Hart, of Manchester,—which was her native place. From her childhood she had been brought up in a strictly moral manner; and frequently attended the service of the Episcopal Church. At the age of eighteen she was given to see, and *feel herself a sinner*, through the Ministry of the Rev. Wm. Smith, Wesleyan Minister, then labouring on the Gaysborough Circuit. Her experience was of a decided character, although not accompanied by those powerful manifestations, with which some are visited; yet she was enabled to cast her sinful soul on the great atonement, and rejoice in Christ as her Saviour. From that period, as may be supposed, she became warmly attached to the Wesleyan doctrines and ordinances, and finding her soul blest in the services held, she became a member of the Society, and continued heartily in the same, to the end of life. When in the order of Providence she filled the important situation of a wife and mother, her purposes to serve God and be influenced by the truths she had received, were more clearly developed. From that time the house of her affectionate partner became a resting place for the Ministers of the Gospel; while her kind and cheerful countenance always gave them a hearty welcome. To the poor and suffering she was a friend. Her children were objects of heartfelt solicitude. They were early initiated into the visible church by baptism, and frequently during her life, when in health, was she known to offer prayer that they might be brought to know the Lord while young. This seemed her greatest desire concerning them; on one occasion she observed, that in such a case she thought she could die in peace. Her late counsel to them and others was, give your hearts to God.—And who can doubt

"When language failed,
That faith and fervent prayer prevailed?"

For the very day on which the mortal remains of this praying mother were laid in the grave, the eldest daughter experienced peace with God. And now, the so lately bereaved and afflicted husband, with three of his daughters and little son, have an experimental acquaintance with the grace of the Gospel, to support them under their sorrows, and to guide them in the way of peace. As the subject of this short memoir drew near the confines of the eternal world, her faith appeared to increase, and her confidence to strengthen. To Mr. Isaac Smith, (the assistant Missionary), not long before her final exit, she expressed herself satisfied of her peace being made with God. She retained her faculties clearly to the very last—took an affecting leave of her afflicted husband, and appeared fully resigned. To her sorrowing mother, Mrs. Lee Hart,—who enquired if she had anything to say concerning the children, she replied with dying but thrilling eloquence,—"*do you not see that my tears are all dried up? I have given them into the hands of the Lord?*" Thus died the late Mrs. Steele, aged thirty-eight years; beautifully illustrating the language of the apostle:—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day."—A family of eight children mourn their loss. A.
Gaysborough, March 24th, 1852.

Correspondence.

For the Wesleyan.

The Christian Visitor vs. Wesleyan Methodism.

It is a common practice with unprincipled polemics and reckless public men, when they meet with a writer whose arguments they cannot answer, and whose reproofs they cannot endure, either to draw themselves up in pompous dignity, and exclaim, "he is not worth my notice," or take down the vocabulary of brawlers, and bespatter the writer and his article with bad names; but that the Editor of a Periodical, assuming the sainted title of "The Christian Visitor," himself assuming to be a Minister of the Church that professes most nearly to follow the meek and lowly Master of us all, should do so, is deeply to be regretted.

But how comes it, if the Editor of the "Wesleyan" is so "reckless" and "truthless" as this Rev. Gentleman asserts, that he credits him about the authorship of the "puerile" letters, that have aroused him to insult his peaceable neighbour, whom he calls "the Rev. Superintendent?"—Because his convictions contradict his assertions.

But let not the readers of the "Wesleyan" be diverted from the point at issue between the "Visitor," the "Wesleyan," and "One of the Wesleyan Millions," viz., the "Visitor's" bitter hostility to Methodism. That point is proved, and undenied by the Editor; and his every successive ebullition only confirms and illustrates it. See his last issue (March 5th), reader, where he says, "the unrighteous despotism which has been enacted by the Conference, to the exclusion of 60,000 of its members in one year, for daring to think for themselves, or make an appeal to the Scriptures in defence of their rights"!!! Now, readers, need I tell you, that that statement is false as a statement can be, and I defy the Editor of the "Visitor" to prove the truth of it; and if he does not, he should be expelled from the Baptist Church as a calumniator of his unoffending brethren. It is truly painful to me to use so severe language, but the sequel will prove the propriety of it.

But supposing the Conference had expelled so many, how could it be called "unrighteous despotism"? This puzzles me sorely, as it will doubtless puzzle my readers; for if the Conference be composed of the most aged Travelling Ministers of our Church, and of such as are elected by ballot of the entire Ministry, to fill up vacancies occurring in the Legal Hundred, which is the case; and if they are such a hypocritical class of Ministers, (if tyrants, hypocrites, &c.) then it must be an act of mercy to drive the sheep out into those more scriptural and more liberal folds (!) where they, of course, will have plenty of "liberty," and better food than the pastures of Wesleyanism afford. Or, if so disposed, they could form a fold themselves, of very respectable members as compared with those Churches which are seeking to woo them into their embrace.

Sixty thousand! Well, a Church of sixty thousand, "expelled for daring to think for themselves, and for appealing to the sacred Scriptures," would be a dangerous rival to the Conference "tyrants," and "slaves," (as those who adhere to the Conference are termed). Besides, they would have all the sage suggestions of Drs. Campbell, and Jabez Burns, and the yet-to-be-Doctor "Visitor," to aid in constructing a model Church.

But the "Visitor" does not wish them to form a rival Church, nor desire the overthrow of Methodism. No,—not he. He says that "England and the United States have been most deeply indebted to Methodism." Well done, Visitor! That is just what we "Conference slaves" believe, only with this addition: the countries, above named, have been, and are to this day, deeply indebted to Methodism, and by Methodism we mean its doctrines, its discipline, its ministry, and those raised up through the instrumentality of its ministry to adorn its doctrines by godly and peaceable lives. Does the "Visitor" mean the same by the term Methodism? We presume not;—for, in his eyes, "Isaac Taylor" is right in saying, that the Wesleyan Ministers are "irresponsible Lords over God's heritage"; hence those countries can owe nothing to them but reprehension. But perhaps he means Methodist doctrines. No. The distinctive doctrines of Methodism are, General Redemption, or Christ died for all truly—that it is the privilege and duty of Christian parents to consecrate their children to the Triune God by baptism. These the "Visitor" hates, as he says, "Dr. Bunting hates democracy." (Where did he get his information that the Dr. said this?) Is it the Methodist discipline? No. This is in the hands of the "Lords," &c. Is the creditor the itinerant system of stationing the Ministers? Worse yet, for if so the Editor would advocate it, instead of blaming the Baptist people for turning off Ministers of whom they are tired, and seeking new ones; and besides, so conscientious a Minister would practise what he believes, and not build him a *punky cottage* in Portland, out of the pay of the Portland Church, and the gains arising from the sale of books and papers, intending, no doubt, "to die in" his "nest."

What then, in Methodism, does he credit as so great a benefactor to England and the United States? we give up in despair, unless it be its blessed Connexional spirit, and the respect of the people for those who have been the instruments of their conversion; or, lastly, the blessed pay system, by which the least talented of its faithful ministers get enough to render them comfortable, and capable of giving themselves fully to the work, while the most talented and popular get no more. The Editor alone can give light on this subject at present. In the meanwhile I will utter my conjecture on the reason for that statement; by telling an anecdote of by-gone times that I heard from an old man:—Cape Cod is a rough inhospitable strip of land, running out far into the Atlantic ocean, and was, some 150 years ago, inhabited by a rough hardy class of men, called "Wreckers," (i. e., some parts of it), and whenever a storm had swept the ocean over-night, these men used to be seen by peep of day down in all the coves and crannies of the rocks, looking for wrecked property, which they usually appropriated to themselves, repeating the wrecker's