

NOTICE TO READERS.

Contributions to the columns of the SNOWFLAKE may be addressed to "The Snowflake Club," Newcastle, or "The Snowflake Club," Chatham, or "The Snowflake Club," Douglstown. Original articles in prose or poetry gladly received from any of our readers.



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Friends of this paper will please hand in their subscriptions, as soon as convenient, to the Treasurers -
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MIRAMICHI, MARCH, 1879.

THE SNOWFLAKE :

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THE BROOKLET.

[Written for the Snowflake.]

I am watching a little brooklet,
 How it merrily glides in the sun,
 Dimpling, gurgling, laughing,
 Trilling to every one.

O'er the stones how nimbly it dances,
 Seeming to sing as it sweeps -
 I am flowing away to the ocean
 To hide myself in its deeps.

What though the rocks try to stay me
 And fret my light wave on its way,
 I'll retort with a laugh at their efforts,
 And take all their malice in play.

Thus pleasantly journeyed the streamlet,
 With ever a smile for a flow,
 And its song was the merrier, sweeter,
 The more it was chafed in its flow.

And I thought that, ever contented,
 The brook had a lesson for me,
 For I too am travelling onward
 To lose myself in the sea.

The sea, the bright sea of His mercy,
 The unsearchable sea of His love,
 The fulness, the ocean of glory,
 His ineffable presence above.

The world it may vex me with sorrow,
 And roughen the road to my home,
 But I hear a voice in the distance,
 Beckoning, calling - come!

I am coming, my Lord, I am coming;
 Make me like the brooklet, I pray,
 To rejoice in the sun of Thy favour,
 Whatever the world may say.

Gleungarry. MISSIE F.

WASTE.

There is an awful waste of time in social life, wasted in doing nothing, or worse than nothing, in dawdling and loitering and sky-gazing, in waiting for "something to turn up," in hearing what is not worth hearing, and reading what is not worth reading, and in innumerable other ways which are familiar to us all.

Men waste a great deal of their substance. They do it in high living, which may really be very low living, in giving to unworthy objects, in stock speculations and risky investments of all sorts, in not keeping their accounts straight, in relying too much upon the fidelity of others, in insuring in legus companies, in buying what they do not need, in holding on to their goods too long, in allowing their goods to deteriorate, in neglecting to keep things in proper repair, in foolish endorsing, and trying to help those who are too lazy or shiftless or stupid or ignorant to take care of themselves.

Men also waste their influence. They

do this by enlisting in foolish causes and absurd schemes, by coming to rash decisions and acting accordingly, or by coming to no decision and so not acting at all, by some infelicity of manner or temper, or by the want of a proper moral balance. Nothing weakens a man's hold upon society so much as a doubt of his integrity. How many splendid intellects have been wasted because of a weak or perverted conscience.

MODES OF RECKONING TIME.

The day among the Romans was either civil or natural. The civil day was from midnight to midnight, and the natural day was from the rising to the setting of the sun. The natural day of the Jews varied in length according to the seasons of the year: the longest day in Palestine is only fourteen hours and twelve minutes of our time; and the shortest day, nine hours and forty-eight minutes. This portion of the time the ancient Hebrews as well as the Greeks divided into three parts namely, morning, noon, and night, which are mentioned by David as the times of prayer. (Ps. iv. 17.) In the time of Nehemiah, however, the natural day seems to have been divided into four parts, (iv. 3.) It was afterwards divided into twelve hours, as appears from the following question in St. John's Gospel: "Are there not twelve hours in a day?" (xi. 9) Herodotus informs us that the Greeks learnt from the Babylonians, among other things, the method of dividing the day into twelve parts; but whether the Hebrews derived it from the Babylonians, or the Babylonians from the Hebrews, cannot now be ascertained. Among the contrivances for the measurement of time, the sun dial of Ahaz is especially mentioned. (2 Kings xx. 11.) It is probable that this sun-dial was introduced by Ahaz from Babylon, whence also Anaximenes, the Milesian, brought the first hour-watch into Greece. This instrument was of no use during the night, nor indeed during a cloudy day. In consequence of this defect the Clepsidra was invented, which was used in Persia in its simplest form, as late as the seventeenth century. Time was thus measured by the Egyptians, Greeks, and Romans, and probably by the Jews; but the Clepsidra had two defects, the latter in common with our modern hour glasses. One was, that the water ran out with greater or less velocity, according as the air was more or less heavy; and the other, that the water ran more rapidly at the beginning than at the end, from the additional weight of the column on that which was passing through the hole. Thus, if the

whole depth of the vessel, through which the surface of the water sinks in twelve hours, be divided into 144 parts, it will sink through 23 of these in the first hour, 21 in the second, 19 in the third, and so on, according to the series of the odd numbers. *Cheltenham Journal.*

SCRIPTURE PRACTICALLY ILLUSTRATED.

Here, too (Kedron), we had an opportunity of witnessing, more than once, incidents of a kind which forcibly reminded us of scenes in the Scripture history of David, by which readers, ignorant of the country in which they happened, may have been often not a little perplexed. When David was hiding in the wilderness of Ziph, an opportunity presented itself of slaying King Saul as he lay asleep in the night, unconscious of any danger being near. Too generous to avail himself of the advantage that had come so unexpectedly and so temptingly in his way, David nevertheless, resolved to show how completely his persecutor had been in his power. Stealing noiselessly into Saul's camp, accompanied by a single follower, and passing unobserved through the midst of the drowsy guards, David took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw it, nor knew it, neither awaked; for they were all asleep." (1 Sam. xxvi. 12.) Having performed this daring exploit, he and his attendant, Abishai, "went over to the other side, and stood on the top of a hill afar off, a great space being between them." Having got to this safe distance from his relentless enemy David is represented in the sacred history as proceeding to address Abaer, the leader of Saul's host, and to taunt him with his soldier-like want of vigilance in leaving his royal master exposed to the hazard of being slain in the very midst of his own camp. What is apt to appear strange in this narrative is the fact that these hostile parties should have been near enough to carry on the conversation which the narrative describes, and yet that all the while the one should have been entirely beyond the reach of the other. That all this, however, was both possible and easy was verified in our presence. As we were riding cautiously along the face of the hill our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer we distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we des-

cerned, far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from our Arab attendants that they were talking to each other about their flocks. Between these two men was the deep crevasse formed by the valley of the Kedron, walled in by lofty precipices, which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Asahel, to pass from the standing place of one speaker to that of the other; and yet they were exchanging words with perfect ease. The mystery of the dramatic scene in the wilderness of Ziph was at an end, and we were reminded at the same time of an important truth, that in dealing with the sacred Scriptures, ignorance often make difficulties which a larger knowledge and a deeper intelligence would at once remove. As we moved along the hill-face dialogues of the same kind, once and again attracted our notice, showing plainly that these trans-valine colloquies are of common occurrence. The facility of hearing was no doubt, increased by the extreme stillness of the air, and by the voice being at once confined and thrown back by the steep sides of the hills. - *Notes of a Clerical Forlorn spent in the Holy Land. By Robert Buchanan, D. D.*

HABITS. - Like flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by unperceptible accumulation, may overthrow the edifice of truth and virtue. *Jeremy Bentham.*

PRACTISING FOR THE VOYAGE TO AUSTRALIA. The other day, some gentlemen, cruising on a part of the Irish coast, observing that about the same hour every day a boat, containing two men and a woman, landed its passengers on the shore, and, after a short time, returned with them, inquired the cause of this daily excursion. "My man," said he, "what makes you come here every day? Is it that you like it?" "Oh, your honours, not at all," was the reply; "but faith, your honours, the wife an' me's gait' out soon to Australy, an' so we're jist practising, the saynickness, that we may be used to it when we start."