

Provincial Wesleyan.

Opinion

Treasurer in Heaven.

My treasure is not all on earth,
Some are laid up on high,
In that fair land beyond the grave
Where life can never die,
And I shall find my rest at last,
When death's cold stream I've passed.
These were the holy dreams of youth,
Too bright to be fulfilled;
The earnest yearnings of the soul,
Which were so early chilled;
But they are waiting fresh and bright
In that pure world of endless light.
And there were friends, the true and tried,
So well beloved of you,
I'm struggling with the billows yet,
While they have reached the shore;
And watching on the other side,
They wait for me "beyond the tide."

But these of these general gains Are those, whose infant smile, Once made the sunshine of our home For a brief, blessed while; The Saviour looking kindly down, Tenderly blessing in His crown.

Money versus Religion.

The following tale is from a little book just published by the American Tract Society, Boston, entitled, "The Circus." Mr. Downs, the owner of the Circus, wishes to rent a great lot of ground owned by a poor but pious man, Mr. Caliph. The story illustrates the power of religious principle and the influence of a godly mother's piety.

Money versus Religion.

By early light Mr. Downs found his way to Joe Caliph's door. He knew he should be there none too early, for he was told that Caliph was up with the birds. As he drew near the door he heard voices. He listened; the children were singing—

"The morning light is breaking bright,
Give thanks to God the Father night;
Give thanks to God, for he is good,
Give thanks to God, for he is good."

"That don't sound just right for me," thought Mr. Downs, not noticing hearing, he gave a loud cry at the door.

Mr. Caliph opened it.

"Walk in, sir."

"Thank you I've a little business with you."

"Yes, sir, walk in. Take a seat, sir—We're poor folks, as you see, but we're clean, and wooden benches rest us just as well as chairs. Take a seat."

Mr. Downs sat down, thinking to himself, "I'll get what I want. I'll offer enough to make them comfortable for a while."

"My name is Downs. I am owner of the hippodrome, and I want to hire your land down there to put my tents up on."

Mr. Downs was very, he thought, by dropping the name of circus, he should beguile Mr. Caliph into letting his land.

"The hippodrome, sir?"

"Yes, sir. I've got some tame elephants and a buffalo, and six trained ponies. It's a kind of caravan, sir."

"Nothing like a circus, is it?"

"I've a few ponies that run."

"No, sir, my land never goes for that. You've running ponies, and trained monkeys, and tame elephants. No! I don't like such places; and my land don't build tents for him, if I can help it."

"I keep a moral hippodrome. I want your land; it's central and handy. I'll give you anything else. I'll pay you well, and that'll be clean gain for you."

"No, sir, I can't do it."

"It's a waste piece of ground; you can't cultivate it; and this is the way to make it yield twenty dollars good."

"Twenty dollars is a small sum to sell one's conscience for."

"I'll give you twenty-five then."

"Two hundred would buy it, sir—I'm a poor man; I've little children; but every day brings us enough to eat, and a shaber. I'd rather go without food and shelter than to do it. I'm strong, sir. I beg your pardon for my plain speech, but it's true. It's one of Satan's masterpieces, the circus is, and I've a notion that the hippodrome is brother to it, and twin brother."

"But, Mr. Caliph, you'll have no responsibility. I'll shoulder that. I come to you, and I'll give you fifty dollars to take your wife out of town."

"No! Where can I get land? You can show me that, perhaps?"

"Can't say. I don't know any good land for a circus, I tell you; and Caliph's wife became very earnest. 'I tell you, I think circuses are Satan's palaces.' He's more earnest at work there than I can count on; and I wouldn't be in your shoes for all the wealth they've dug in California. You'll get a day of reckoning—a judgment day."

Mr. Downs thought it was time for him to be going. He didn't like preaching; and above all, he did not like to hear of a judgment to come; for sometimes, even to him, thoughts of families ruined, of children deprived, of lives lost, would come up as his to answer for, so he rose to go.

"Well, I'm sorry; I should like to make a trade."

"So should I, an honest one, but this is not good morning."

And Mr. Downs went away, to make the best arrangements he could for his afternoon circus.

"Quite a temptation," said Mr. Caliph, as he returned to the kitchen.

"Not a bit of one, wife."

"Why not? How we need the money?"

"No more of a temptation than if a man should come to me and say, 'Go over to neighbor Pitman's and steal his cow, and I'll give you fifty dollars pay for it.'"

"I'm glad, now, you didn't let him have it; but how I saw the bills come rolling out, and thought how little Kate needed the doctor, and how little we could afford to send for him; how many comforts I could get for the dying child; the tears would come, and I did wish I had the money."

"But you wouldn't have me earn it so, with you'd you?"

"No, no, no! but Kate must have the doctor to-day, her limb pained her all night."

"She shall have the doctor; and I know the Lord will never let her suffer need—over!"

"I believe it," replied the mother, and hastened to the side of the sick child who was just then groaning from pain.

Temperance.

Total Abstinence a Christian Duty.

It appears almost like an insult offered to the human understanding to bring proof that total abstinence is sound in principle, that it does much good for society, and that it cannot be charged with having produced any evil. That, surely, is saying more for it, than can be said on behalf of the drinking customs. Have these customs their foundation in sound principle? Have they done much good for society? Or, can it be said of them that they are not chargeable with the production of any evil? It will be well if Christian people, Christian ministers, and members of churches, would take up these questions, and give them a fair and candid consideration, examine them, and ask themselves in the light of eternity, "How do these things affect us?"

Money versus Religion.

In regard to the Temperance movement, it is evident that it is sound in principle. Even the drunkard, while you reason with him on temperance, will tell you that every word you say is just. He errs, however, in not making it a personal matter; and that is precisely the error of all who merely applaud the theory. They admit the principle, but cannot, or will not, see that they are under any obligation to go along with those who bind themselves to abstain. Why not? What harm will it do? And may it not do much good, if not to the person himself, at least by way of example to others? Indeed, it is well known that the example of one good man, who has not been joined in from personal considerations, has often been the source of blessing to many.

Feeding Hogs.

A correspondent of the Boston Cultivator, who insists that the food for hogs should always be cooked, and in cold weather fed them warm and in a warm place, has the following to say on the subject: "I have been feeding hogs for many years, and I have found that the best way to feed them is to give them a mixture of corn and clover hay, and to keep them in a warm place. I have found that this mixture is the best for them, and that they will thrive on it better than on any other food. I have also found that it is best to feed them in a warm place, and to keep them in a warm place. I have found that this is the best way to feed them, and that they will thrive on it better than on any other food."

Believing Choked Cattle.

Believing choked cattle is of no small importance, considering their liability to be choked, and the danger of removing the cause. There are several ways used for relief, among which are: forcing the substance down with a stick, firing a gun under the belly, holding up one leg while the animal attempts to walk, crushing the offending substance by two mallets. But a surer and ready means of relief? A writer on this subject thinks not. I once saw a fine cow relieved at night by the first method, which did not follow morning, the stick having passed through the gullet. I have seen the fourth method work well in crushing apples but have never proved it. The following is offered as a rule by which, if read over a few times, and then laid aside for reference when needed, no person need purchase old, tough poultry unless from choice. If a hen's spur is hard, and the scales on the legs rough, she is old, whether you see her head or not; but the head will corroborate your observation. If the under bill is so stiff that you cannot bend it down, and the comb thick and rough, leave her, no matter how fat and plump, for some one less particular. A young hen has the smooth, glossy, and fresh-colored, whatever the color may be; the claws tender and about the nails sharp, the under bill soft and about the same smooth.

Judging the Age of Poultry.

Few housekeepers, and fewer cooks, are so good judges of the age of poultry as they ought to be. We all know when poultry comes upon the table, whether it is tender or tough; and there should be no difficulty of knowing just what age it is, whether it is old or young, or whether it is a hen or a cock. The following is offered as a rule by which, if read over a few times, and then laid aside for reference when needed, no person need purchase old, tough poultry unless from choice. If a hen's spur is hard, and the scales on the legs rough, she is old, whether you see her head or not; but the head will corroborate your observation. If the under bill is so stiff that you cannot bend it down, and the comb thick and rough, leave her, no matter how fat and plump, for some one less particular. A young hen has the smooth, glossy, and fresh-colored, whatever the color may be; the claws tender and about the nails sharp, the under bill soft and about the same smooth.

Keeping Horses, Cattle, and Sheep Together.

A writer on this subject in the Country Gentleman, argues in favor of keeping these various animals in the same pasture. His principal reason is the well-known fact that the horse, the ox, and the sheep all eat and reject certain plants, but so differ in their tastes that each selects mainly both of the others reject. No one of the three, he supposes, is pleased with all the plants which the other two are pleased with. It is in spring up in a pasture where he is not contented with the plants which the other two are pleased with. It is in spring up in a pasture where he is not contented with the plants which the other two are pleased with. It is in spring up in a pasture where he is not contented with the plants which the other two are pleased with.

Springing.

Also—A New Photographic Group of One Hundred Wesleyan Celebrations, size 11x14 in. This group contains the portraits of the past and present generations, surrounding the venerated Founder of Methodism, John Wesley, in the center. It is a most valuable article, and a fine addition to any collection. Price, with key, \$1.00.

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THE SCIENCE OF HEALTH.

Every Man his own Physician.

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The Stomach is the great centre of influence in the human system. It is the seat of the digestive process, and its health is essential to the health of the whole system. It is the seat of the digestive process, and its health is essential to the health of the whole system. It is the seat of the digestive process, and its health is essential to the health of the whole system.

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BY STEAM POWER,
Superior in quality to any in the Province,
BEST JAMAICA COFFEE, 18 1/2, recommended to every family.
Strong useful Coffee, 18 1/2
BEST OLD JAVA COFFEE, 16 1/2
Just received, a fresh supply of
SWEET ORANGES, APPLES, NUTS,
Lemons, Dates, Table Raisins,
BISCUITS, in great variety
TEAS, SPICES, SOAPS, MOLASSES,
PICKLES, JAMS AND SAUCES,
Manna, Bacon, Cheese, Lard,
FAMILY AND PASTRY FLOUR, MEAL,
Brooms, Buckets, Candles, Fluid, Soap,
TEAS, TEAS.
Strong Congo, 24 1/2 Fine Congo, 24 1