

The Family

WORKING MEN AND DRINK.

Hon. Neal Dow, in the last number of the Independent, refers to the workings. We give an extract: "From the first, not one of the agitators for more wages and fewer hours of work has intimated that among themselves there was anything to be changed—any habits to be improved, any effort to be made for a better way of life, except to obtain more pay for fewer hours work."

"The workings, if they wish to better their way of life, must do it as all others must—that is, begin at home. If they continue to spend their earnings thoughtlessly, as most of them do, they must always be poor, no matter what their wages may be. In this country the workmen may always, as a body, improve their condition, and attain a position of competence, comfort, and respect, if they will observe the conditions that are absolutely necessary to that end—the conditions by which only others have risen to such positions, and by which they themselves may do so."

"Two young men (journalists plumbers) were at work at my house a little time since. They were twenty-five years old. In talk with them I asked, 'How much do you cost you?' One of them replied, 'I buy half a dollar's worth of cigars every night after supper; and the other said it cost him seventy-five cents a day for cigars. 'How do you drink?' 'Yes, a little,' both of them said. 'How much?' 'Oh, very little—only three or four, or sometimes five, glasses a day.' 'And how much does that cost?' 'Ten cents a glass.' 'Now, have you thought how much you spend in a year in that way?' 'No, we haven't.' 'Well, it is quite worth your while to look into that. Can you even guess what you spend in a year in that way, and in ten years?' 'No, they couldn't even give a guess; they had never thought of it.'

"And so taking out a pencil and a paper, I proceeded to enlighten them. Their cigars, at fifty cents a day, will amount, with compound interest, to \$2,407.18 in ten years, and three drinks a day for the same time to \$1,444.55; in all, for both smoke and fiddle, \$3,851.73. They were both astonished at the result, and promised to change their habits. But they haven't."

"How much wages do you receive?" I asked. 'Twenty-four dollars a week when we work full time,' they said. 'How old are you?' 'Twenty-five,' said one. 'Twenty-six,' said the other. 'How much have you in the savings bank?' 'Nothing,' they both said. 'What do you do with all the money? You are earning wages that would certainly make you both rich men if you should manage well. And now at twenty-five and twenty-six years of age you have nothing. How do you spend your money?' They couldn't tell; neither of them knew; they had twenty-four dollars every Saturday night, but somehow it was all gone by the next pay-day. 'The fellows borrowed it; they had to treat; they never thought.'

"Well, you ought to lay up in the savings bank seven hundred dollars a year—you ought to have now twenty-eight hundred dollars of your own, each of you at six per cent. only, one hundred and sixty-eight dollars a year—as much as you can earn in forty-two days. You are wasting every year in smoke and drink a sum which, if saved and taken good care of, would make you independent at sixty years of age, or set you up in a business of your own at thirty, with sure prospects of success."

TO THREE. I bring my sins to Thee, The sins I cannot count, That all may be forgiven. In thy once-opened fountain, I bring them, Saviour, all to thee; The burden is too great for me. My heart to thee I bring, The heart I cannot read, A faithful, wandering thing, An evil heart indeed. I bring it, Saviour, now to thee, That fixed and faithful it may be.

To thee I bring my care, The care I cannot free, Thou wilt not only share, But take it all for me. O, loving Saviour, now to thee I bring the load that weighs me down. I bring my grief to thee, The grief I cannot tell; No words shall needed be, Thou knowest all so well. I bring the sorrow laid on me, O, suffering Saviour, all to thee!

I bring my grief to thee, The grief I cannot tell; No words shall needed be, Thou knowest all so well. I bring the sorrow laid on me, O, suffering Saviour, all to thee!

My joys to thee I bring, The joys they love has given, That each may be a wing, To lift me nearer heaven. I bring them, Saviour, all to thee, Who hast procured them all for me.

My life I bring to thee, I would not be my own; O, Saviour, let me be Thine ever, thine alone! My life, my heart, my all I bring To thee, my Saviour and my King. —Sunday Magazine.

"A LITTLE CHILD SHALL LEAD THEM." An interesting revival of religion was in progress in the town of H—; many children and youth had given their hearts to the Saviour, and many others were anxiously inquiring what they must do to be saved. It was a precious season, and one long to be remembered, not only on account of the gracious outpouring of the Spirit on children and youth, but through the cause of Christ was Frederick M., a youth of twelve, the only son of the wealthiest man in our town. Full of youthful zeal for his Divine Master, he was not only anxious to save his own soul, but was earnest in his endeavors to do all he could to bring others to Christ. He was very anxious to have a child's prayer-meeting at his father's house. Neither of his parents were professors of religion, but readily gave their consent.

"Yes," the mother said, "you can have your meeting in the dining room; no one will interrupt you there. I will have it warmed and ready for you at the appointed hour."

"But, mother," "What is it?" my son?" "I was thinking, mother, that the parlor is a much pleasanter room; why can we not have our meeting there? You know, dearest mother, that it is a beautiful room; I want to see you there; I want to give him the best room in the house."

Mrs. M. was much affected. Those simple words uttered with so much earnestness by her darling son, were the means, through the influence of the Divine Spirit, of carrying conviction to the mother's heart. After giving him permission to occupy any room he chose, she left him. She had an engagement that afternoon, and expected to be absent; but that engagement was forgotten, and all through that day and for many days the words of her son were ringing in her ears.

Again and again she asked herself what place the Saviour occupied in her heart. Her heavenly Father had surrounded her with blessings. He had given her wealth, talent, influence—what return had she made? How entirely her mind had been occupied with this fleeting, changing world!

Great was her distress of mind for a time, but at last the good Spirit led her to the cross, a poor, helpless, guilty sinner; and there she laid down her burden, and found peace and pardon in believing in Jesus. Now together, hand in hand and heart in heart, she and her little son are walking the heavenly way.—American Messenger.

THE SECRET OF HAPPINESS. The secret of happiness! Ah, we should all like to know that! Let us hear what it is. I could give you the information in very few words; but as I should like to fix it not only in your memories but in your hearts, I will try to tell the secret by means of two or three illustrations.

In the year 1655 London was visited by the plague. This was a dreadful disease, like cholera or yellow fever, only worse than either of them. None of the physicians could cure it, nor do anything for the relief of those who had it. The people were mown down before it just as the grass is mown down by the scythe. There was a good minister living in London when this plague broke out, whose name was the Rev. Thomas Vincent. When this dreadful disease began, he resolved to spend his time preaching to the people, in visiting the sick and dying, and telling them about Jesus. Most of the clergy had left, and his friends tried to persuade him to go away too, and not expose himself to so much danger. But he refused to go. He said he trusted in God; he was able to protect him from the danger if he saw it; and if not, he was willing to die in the work that was set before him. During that terrible season nearly 70,000 people died of the plague in London. Seven persons died of the plague in the family in which the good minister lived. Yet he did not fear; he was ready to live or die, as God would. He trusted in God, and he was happy.

"When we are in danger," the secret of happiness and of peace is to trust in our heavenly Father's care and love. Mrs. Rogers was a poor widow woman who had four little children; the eldest was about eight years old. One evening, in the midst of winter, her children were hungry, and she had no food to give them. But she loved and served God, and, trusting to him to provide for their daily bread, she knelt down to tell him of their wants, and ask him to supply them. When we are in danger of the loss of our health, or of any other kind of loss, let us trust in our heavenly Father's care and love. Mrs. Rogers was a poor widow woman who had four little children; the eldest was about eight years old. One evening, in the midst of winter, her children were hungry, and she had no food to give them. But she loved and served God, and, trusting to him to provide for their daily bread, she knelt down to tell him of their wants, and ask him to supply them. When we are in danger of the loss of our health, or of any other kind of loss, let us trust in our heavenly Father's care and love.

At the close of her prayer the eldest said to her, "Mother, doesn't the Bible say that God once sent some ravens with bread to a man who was hungry? Don't you think that God can send us some ravens with bread now just as well as he did then? I am going to open the door or they can't get in. A few minutes after the village magistrate passed, and, glancing through the open door, said to Mrs. Rogers, 'My good friend, how does it happen that your door is standing open this cold winter's night?' 'It was my little boy that opened the door a moment ago, in order, as he said, 'that the ravens might come in and bring us some bread.' 'Now it so happened that this gentleman was actually dressed in black from head to foot. 'Ah, indeed!' said he, laughing, 'Richard is right. The raven has come, and he is a pretty big one, too. Come with me, my little man, and I will show you where the bread is.' In times of want and distress 'whose strength in the Lord and happy is he.' But the needs of our souls are greater than any bodily want. If we could hope for God's help only in times of earthly danger or trouble, we should still be far from having found true happiness. We have a guilty soul that needs saving, sins that need pardon, an impure heart that requires to be cleansed, a past which helps to be blotted out, a future which wants help and guidance. And all this God is ready to do for us. He will pardon our sins for the sake of Christ's death upon the cross, and give us, if we ask him, the guiding help and purifying influence of his Holy Spirit. In all distress of the soul peace and happiness may be found in the Saviour. It was a time of spiritual awakening in a small manufacturing town. The foreman in one of the factories became anxious about his soul. He was directed to Christ by many of the sinners' only refuge, and by his own master among the rest; but it seemed to do him no good. At last his master thought of bringing him to see the sincerity of God in the Gospel by writing a note asking him to come and see him at six o'clock, after he left work. He came promptly, with the letter in hand. When ushered into his room the master inquired, 'Do you want to see me, James?' James was confounded, and holding up the note requesting him to come, said, 'The letter! The letter, sir!'

"O," said his master, "I see; you believed that I wanted to see you, and when I sent you the message you came at once." "Sincerely, sir," replied James. "Well, see; here is another letter pleading for you by one equally in earnest," said his master, holding up a slip of paper with some tears of scripture written on it. James took the paper and began to read slowly. "Come unto me—all ye—that labor, and I will give you rest. His lips quivered, his eyes filled with tears, and there he stood for a few moments, not knowing what to do. At length he inquired, 'Am I just to believe that the same God who made the world?' "Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater." The expedient was owned of the Holy Spirit. James became a happy believer, and continues to go on his way rejoicing in his Saviour, pointing out to his wife and children the precious blood of Jesus.

Reader, if anxious about your salvation believe God's word in the same way you would credit the word of an honorable man, and you will obtain peace through the precious blood of Jesus. The secret of happiness is to trust for all things, and at all times, in the great love of the Father through his Son Jesus Christ. A SIMILE.—An uncomfortable death is not always a prelude to eternal we. God sends us to give him the best room in the house."

MATTHEW RICHES.

THE PARLOR CLOSET.

A pious young lady, speaking one day of the preciousness of secret prayer, was asked by her pastor as a minister of a large flock of irreligious people, who were seemingly always about her, and with two room-mates, she shared her chamber, she managed to find either place or time for private devotion.

"As regards time was the answer, 'I secure that by rising an hour before the rest of the family, and the large drawing-room is my closet.' The large drawing-room," exclaimed the pastor in surprise, "I should have thought that such a theater for worldly amusements, and sometimes for profanity as well as dissipation, would have been the last place to select as a sanctuary for prayer."

"It was selected at first," said the young lady, "with considerable reluctance, and not until I had failed in several other attempts to secure quiet and privacy for prayer and meditation; for I feared that the associations connected with that room would hinder my devotions. But on my drive home from one of the contrary, the fact of my having there erected an altar to the all-seeing and sin-hating God had transformed that room into a very Bethel in my eyes, while the memory of the prayers I have offered there in the early morning, and the sweet seasons of communion enjoyed with my Saviour, furnish the best antidote to the temptations that beset my path."

"I no sooner enter that room than I feel conscious of the presence of Jesus, and know him to be there. I dare say you are surprised to know that I have found it so. It is not by any of the gay company my aunt assembles in that room to engage in sinful pastimes, I hear the pleading voice of my Saviour, saying, 'My daughter, consent thou not.' 'If for a moment tempted to walk in the broad road of fashionable folly, there falls on my ear, in gentlest accents, the timely warning, 'Be not conformed to the world;' and redoubled as is the cry atmosphere with his fervent prayers. I can have no fellowship with the works of darkness. 'A blessed experience is yours, my daughter,' was the minister's response. 'It is even so. Wherever we seek our God he is found; and every place may be hallowed ground. World that more of the fashionable parlors of our land were used for Bethels!'

OBITUARY. IN MEMORIAM. THE LATE MRS. (DR.) EVANS. DEAR SIR,—I perceive from glancing over a recent newspaper, that the estimable wife of our respected brother, DR. EVANS, now numbered with the dead. It is to me, that, to us who are approaching a better country, that is an heavenly link, link of link of the chain of association that encircled us in the earlier periods of life, is broken and crumbled into dust. Sad and salutary mementoes of the memory of facts by which St. Paul illustrates the evanescence of all mundane objects and pursuits.—"But this I say, Brethren, the time is short. It remaineth that both they that have wives be as though they had none; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as though it were not for the fashion of this world passeth away."

It has occurred to me that, considering the length of time that Mrs. Evans sojourned with her husband in the Maritime Colonies, her decease is entitled to more respectful recognition in the columns of our Conference journal, than merely to be registered among the ordinary cases of mortality. I desire to record my appreciation of her truly exemplary character as a Christian lady, and to communicate thus publicly the assurance of my profound fraternal sympathy to my quondam faithful fellow laborer, on whose heart of manly fortitude but tender sensibility, this stroke of bereavement has fallen with subduing power.

Mrs. Evans was the daughter of a General in the British army, and had ample opportunity in her early days, of acquiring in those days of fashionable life, I can hardly conceive however, that the companionship of the gay and frivolous ever possessed any potent attraction for one of her constitutional modesty and retired habits. Be this as it may, it is certain that, from the time of her conversion to God to the close of life, she loved to dwell among His people, and never cast a lingering look back on the abandoned fellowship of those who seek their happiness amid the dreams and dissipations of worldliness. The assemblage of virtues that surrounded our deceased sister with a halo of moral loveliness, were not of an order to attract the general eye; but the veil of humility which her characteristic modesty drew over them, only seemed to heighten their charm to those who enjoyed the privilege of her intimate acquaintance. Never, I can with truth affirm, has it been my lot to meet with an individual who, in a more eminent degree, possessed the ornamental and useful qualities of the Christian. Her conversation was the mirror of peace, and her conversation breathed no other spirit. At a period when even the more evangelical and spiritual sections of the Christian church are threatened with an inundation of the spirit and fashions of the world, it is not superfluous to note that Mrs. Evans was distinguished by the becoming simplicity of her dress. Many families professing godliness seem quite oblivious of the apostolic precept—"Whose adorning let it be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit. Are those female professors, whose decoration of themselves and their children is a practical protest against such injunctions, aware how many they are the guilty means of keeping uneducated and unchristianized millions in their lot among the people of God, because they see a worldly emulation displayed by those who reside within the sacred walls? I cannot close this imperfect sketch of the salient points observable in the character of the late Mrs. Evans without referring to the respectful deference she uniformly paid to the judgment and wishes of her husband. It is due to Dr. Evans explicitly to state that, this deference was not exercised by any imperious assertion on his part of relative superiority. Far otherwise. The feeling, or rather, the principle, which it originated, was obviously reciprocal—the spontaneous expression of each towards the other, of that preeminent love which is the bond of perfectness in conjugal life. I feel that a mournful satisfaction in laying this tribute of Christian affection on the spirit of one whom to know was to respect and esteem. I am persuaded that the sentiments and emotions to which I have given utterance, have already thrilled thousands of hearts from the shores of the Pacific to the eastern extremity of Nova Scotia.

FOREIGN MISSIONARY MEETINGS. TRURO DISTRICT. River Phillip, Dec. 10, 11, 12, 15—Dep. Rev. Messrs. Brown, Watson and Morton. Wallace, Jan. 14, 15, 16—Dep. Rev. Messrs. Brown and Leach. Pugwash, Dec. 10, 11, 12—Dep. Rev. Messrs. Mack and Ainley. River John, Jan. 14, 15, 16, 17—Dep. Rev. Messrs. Brown and Morton. Albion Mines, Feb. 10—Dep. Rev. Messrs. Brown and Shenton. Ictou, Feb. 11—Dep. Rev. Messrs. Shenton, Morton and Mack. The remaining circuits will make local arrangements. W. C. BROWN, Financial Secretary.

HALIFAX DISTRICT. Halifax and Dartmouth, Dec. 9, 13. Windsor and Falmouth, Local arrangements. Musquodoboit Harbour, do do Horton and Kentville, Feb.—Read and Just. Newport and Avonville, Dec. 2nd week—Heustis and Desbray. Burlington and Kemp, Feb.—Chairman and Mosher. Mainland, Feb.—Howie. Middle Musquodoboit, Feb. 1st week—Howie. Shubenacadie, Nov. 18, 14—Tweedie. A. W. NICOLSON, Financial Secretary.

SACKVILLE DISTRICT. Sackville, Jan. 13, 14—Brethren Teed and Angwin. Sermons on Sabbath by Bro. Teed. Point de Bute, Jan. 15, 16, 17—Breth. Stewart and Teed. Baie Verte, Feb. 4, 5, 6, 7—Breth. Brettie and Angwin. Windsor, Dec. 10, 11—Breth. Temple and Ackman. Dorchester, Jan. 7, 8—Breth. Waterhouse and Thurlow. Hopewell, Dec. 4, 5, 6—Breth. Allen and G. W. Fisher. Hillsboro, Feb. 3, 4, 5, 6—Breth. Thurlow and Ackman. Havelock—Local arrangement. Salisbury and Elgin—Local arrangement. Amherst, Jan. 13, 14, 15, 16—Breth. Temple and Pike. Nappan, Local arrangement. Parrabro, Advocate Harbor, J. G. A.

PERIODICALS FOR 1873. We wish to call the special attention of all our Wesleyan friends in these Provinces to the following LIST OF PERIODICALS of superior excellence, for which subscriptions will be received at the Wesleyan Book Room, 198 ARGYLE STREET, HALIFAX.

I. QUARTERLY REVIEWS. 1. The London Quarterly, \$5.66 per ann. 2. The Methodist Quarterly, N.Y. 3.00 " II. ENGLISH MONTHLY MAGAZINES. 1. The Wesleyan Methodist Magazine, 3.00 " 2. The City Road Magazine, 1.25 " 3. The Christian Miscellany, .75 " 4. The Sabbath School Magazine, .75 " 5. Early Days, .50 " 6. Methodist Messenger, .50 " 7. Methodist Family, .50 " 8. Wesleyan Juvenile Offering, .50 " III. MONTHLY PACKETS. No. 1. Containing all the above, 6.00 " No. 2. Containing the 1st, 3rd, 4th, 5th and 6th, 4.00 " No. 3. Containing the 2nd, 5th, 6th and 7th, 2.50 " No. 4. Containing the 3rd, 5th, 6th and 7th, 2.00 " No. 5. Containing the 4th, 6th and 7th, 1.50 " No. 6. Containing the 5th, 6th and 7th, 1.50 " No. 7. Containing the 6th, 7th, and 8th, 1.00 " No. 8. Containing the 7th, 8th, and 9th, 1.00 "

Ten copies of either the Early Days, Methodist Messenger, or Methodist Family, 50 cts. per ann. or twenty-five copies for \$7.50. IV. AMERICAN MONTHLY MAGAZINES. 1. The Ladies Repository and Home Magazine, \$4.00 per ann. 2. Golden Hours, 2.50 " 3. Guide to Holiness and Revival Miscellany, 1.50 " V. WEEKLY PAPERS. 1. The Provincial Wesleyan, \$2.50 per ann. 2. The London Watchman, 4.50 " 3. The Methodist Recorder, 2.75 " VI. SABBATH SCHOOL PAPERS, &c. 1. The Sunday School Advocate, (a beautiful semi-monthly paper published by the Wesleyan Society,) 50 cts. per ann. Ten or more copies to one address, 37 1/2 " " " Twenty-five or more copies to one address each, 30 " " " 2. The Sunday School Journal, (monthly,) 75 " " " 3. The Lesson Leaves, (4 pages, monthly,) 6j " " " Five copies of the Journal and fifty of the Lesson Leaves will be sent to one address, post paid, for \$6.50; or ten copies of the Journal and one hundred of the Lesson Leaves for \$12.50.

The prices above stated are for advance payments—but where such payments are made the periodicals are sent free of charge for postage. Subscribers for the past year should remember that their advance payments for 1873 should reach the office before the close of this month, December. Orders for discontinuance should reach us not later than the 10th or 15th inst., where such orders are not received it will be assumed that present subscribers wish to continue. Persons wishing to become subscribers are requested to send their orders with the required advance payments immediately. Orders may be given and payments made to any minister belonging to the Conference of Eastern British America.

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Sworn to at Kempf, Oct. 3rd, 1873, before me, CHARLES H. FORD, J. P.

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