## THE YOUNG FOLKS.

WORK AND PLAY. the cry What did the idle fairies say id him To Kitty, sewing her seam one day ? ed ten-'Kitty, you are so tired," they said, " Drop your needle, and hide your thread, And come, the gate in the garden swings nt?" To let you pass, and the robin sings Among the alders about a nesthe ball And five little-well, you will know the rest When you hear her sing by the running brook rstand And bring your doll, and the fairy book" Naughty fairies! Why need you go l'been To a little girl with a seam to sew. d the To twitch her kneedle and 'knot her thread l man-And tangle up in her curly head Your cob-web fancies, until she dreams round Of ferns and fairies instead of seams : shug Until the stitches are all awry, mak-A knot gets into the needle's eyewhen And like a butterfly down the lane If they Flits careless Kitty, at play again. -From Happy Moods. o min. ed the THE POWER OF KINDNESS. almost A thoughtless, bad boy stole all the all his grapes he could find an the vines in a rowing small vinery belonging to a good lady ce and who lived near his mother. The lady's peating, daughter discovered the thief and was very angry with him. Her mother said s your to her, "Don't give way to such angry the flag feelings, my dear, but carry the few 1 Jesus bunches that the little thief has left with romises some other nice things, such as she needs. re you, to his poor, sick mother." et, and She did so. They got a little basket and ey and set off with the grapes to the boy's mothorle, to She gave them to her, with a kind er. esus in message from her own mother that she world ? would come the next day to see her. The cry in boy saw the young girl on her way to the h; and cottage where he lived, and he thought

en you she was going to tell of the theft he had he ancommitted; but when he found out what hold of her real errand was, and saw the kindness s back shown to his mother by those whom he in the had injured, his heart smote him. He toward was so overcome with shame and sorrow that he went and confessed his sin, and offered her the money he had received for the stolen fruit, and declared that he never would steal again as long as he boiled lived.

tly 'aid The lady declined taking the money, but advised him to go to Sunday School and put the money in the missionary bor. by the He did so, and continued to attend the , or a Sunday School regularly. This ended in his becoming a christian, and growing up ove tea to be an active, useful man. " Blessed oar the are the peace makers." Here we see how us preblessed this lady was, in the good she did to that bad boy .- Children's Paper. ı which

### TEMPERANCE

DR ARNOT ON MODERN NAR COTISM.

the lamented Dr. Arnot, five weeks before his death, to the editor of an Amecan weekly illustrated journal:

Dear Sir,-The Christian Weekly, of May 8, has just been handed in. I am arrested by the pictorial "Reverie on Tobacco," on the first page. After a full examination of the picture, I turn over the pages eagerly to find the corresponding article with explanations and lessons; but no such thing. Is not this a grave omission, Mr. Editor? We want line upon line on that theme. I wish you had sent your Artist's work in proof to me: I should willingly have written the column of corresponding letterpress. But why not do it now ?-I don't smoke: I never smoked: God helping me, I never will. I have lots of reasons-more than I could crowd into one paper; but bere are some, taken as they rise to memory. I have sons, some of them grown up, and some growing. Whatever difference of opinion there may be as to the effect of tobacco on the health of men, I believe all are agreed that it damages at the root the constitution of youths, if they use it before they reach manhood. Now, common sense and all experience teach that a man weaken his influence immeasureably, if he himself smokes and tells his boys to abstain. If you can encourage them to do as you do, you can stand on a firm footing, and have a mighty purchase on your child. This is a method God will bless. But there is one reason against smoking which is so big that it seems to me to comprehend. nearly all others within it. It is that the use of tobacco makes it more difficult to be a Christian-hinders a Christian mightily in being a true witness to his Lord. I am accustomed now to pity greatly Christians who are also smokers. The practice not only drains the life sap out of the smoker's cheeks; it also drains charity out of the smoker's soul. Many smokers succeed in living a Christian life, till their Lord calls 'them hence, in spite of the great obstruction, just as many youths contrive to wriggle forward into manhood, with somewhat sallow cheeks, and sunken eyes, in spite of the tobacco poison. Yet it remains true that smoke to a greater or less extent diminishes the strength and beneficial effects of a Christian's graces. The tender regard for others; the willingness to suffer rather than inflict an injury: the watchful glad grasping of doing to others as you would like them to do to you; all this sapped and weakened at the foundation by the smoker's appetites and habits. My neighbors all around do me day by day a deliberate injury, who I believe would give me fair treatment if they were not enslaved to tobacco. On the top of a railway car, where we are packed together in a row, with faces within 18 inches of each other, a man sitting next to me on the wind side takes out his apparatus and prepares his dose. Then he scrapes a match, and the brimstone smoke literally chokes me. The wind has blown out his match, and it is not until I have endured the brimstone three times that I am admitted into the less -pungent element of tobacco. It never occurs to him that he is doing me an injury; and if I utter a complaint, five to one he meets it with insolence. The white ashes of the pipe are afterwards shaken out, and scattered like snow over the dress, and it may be into the eyes of his neighbours. The floor meantime, where our feet are resting, is in such a condition that it can neither be described in polite society, nor endured by any but the most robust. Everywhere the same thing. In crowds at railway stations, or at an illumination, where there is no means of escape, the person next you in the garb and mien of a gentleman-and. I believe in his heart a gentleman as far as his supreme and selfish devotion to his own gratification in the form of tobacco will permit-will puff the detestable smoke in your face, or in the face of a lady, without apology and without compunction. In all this I have respect not to the persons who suffer the injury; I am thinking of those who inflict it; I am grieving over the damage done to their character. For, on the principle that it is more blessed to give than to receive a benefit, it is more cursed to inflict, than to endure a wrong. The transgressor has the worst of it ; for every time that he treats his neighbor unkindly and unfairly, he gives another rub to his own conscience. and increases the hardness of its searing. The appetites that God has planted in our nature-hunger and thirst-are very imperious, and have put us to a great deal of trouble. They must be obeyed. But then they are useful and necessary. Wanting hunger-a stern watchman set over us within our own constitution -we should certainly forget or neglect to take the nourishment necessary to sustain life and health. So, these, imperious appetites that our Maker has set over us are wise and good. They are the preservers of our life. But what of the appetites that man makes for him- | tended to.

## **FHE WESLEYAN**.

# the king, made in his great distress-

The following letter was addressed by

EDINBURGH, May 18, 1875.

hands. Now, I reckon it to be selfevident that a smoker, when he begins, deliberately kindles in his own constitution a fire that was not there before he kindled it,-a fire that, though it needs some cherishing and fanning at first, will, when it is once kindled, blaze and compel the victim to toil like a slave-running and fetching, and flinging on tobacco leaves to feed it, till his dying day. For, if here and there one breaks his chain and escapes, he may well say-With a great price of lengthened agony obtained I this freedom; and the multitudes are held in bondage to the last. It is time that Christians should take tobacco-smoking into their closets and shut the door, and ask, ask on, until they get an answer, as to their duty in the matter. For my part, I have no doubt that it is one of the great waves stretching like the tide over the breadth of the world-to the extent of the power of impeding the coming of the kingdom. It is a system of selfgratification at the expense of others. The Gospel system is the reverse. The two currents are antagonistic. The writer frankly expresses his own judgment, keeping nothing back, that readers may get the benefit of it, whatever Steam Machine Paper Bag Manue it may be worth : but he does not askhe does not desire-that any brother should adopt his judgment. His only desire is that every Christian smoker should lay the whole matter, by prayer before the Lord that bought him, and then act according to his own judgment, looking to the Lord for His smile and blessing on the course he may be led to adopt-the blessing of a present Lord on his act of breaking the pipe and throwing the stock of tobacco into the fire, if that is the course he is induced to follow; or the blessing of the present Lord, for he has said-"I am with you alway," on every-No cannot conclude the sentence; for with me. with my convictions, it would border on profanity. But we can all concur in form of conclusion-" In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. MODERATION.

We have heard an intelligent but not a wise politician call the grog-shop the poor man's club, and the question is often asked why the poor man should not take his whiskey if the rich man takes his champagre. But any reason

#### self? [ admire the choice that David | WOODBURY BROS., "Let me fall now into the hands of DENTISTS, NEW YORK. the Lord, for very great are his mercies;

but let me not fall into the hand of Dr. H. WOODBURY. man."-1 Chron. xxi. 13. In the mat-Graduate of Philadelphia Dental College, ter of appetites that shall stir in my OFFICE OVER CONNELLYS BOOK STORE. being, and lord it over me, and compel me to obey them, let me not fall into CORNER OF hand of man-least of all into my own GEORGE AND GRANVILLE STREETS. Halifax, N.S.

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sed of Ingredients identical with thos which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directl dependent upon some of them.

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fectual in their operation, movin the bowels surel and without pain Although gentle in their operation they are still th most thorough and

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orm of WHAT BOYS SHOULD BE. refresh. n possi-First : Be true-be genuine. No cducation is worth anything that does not include this. A man had better not know ixed in how to read-he had better never learn to bedletter of the alphabet, and be true and , and a genuine in attention and in action, rawalls of ther than being learned in all science and in all languages, to be at the same time false in heart and counterfeit in life put one Above all things, teach the boys that ieces of truth is more than riches, more than calabbage ture, more than earthly power or position. not be Second : Be pure in thought, language -pure in mind and body. An impute nove all man, young or old, poisoning the society e them where he moves with smutty stories and s made impure examples is a moral ulcer, lue dis-

plague spot, a leper who ought to be half an treated as were the lepers of old, who ke the were to cry " Unclean !" as a warning to save others from the pestilence.

done in Third : Be unselfish. To care for the for the feelings and comforts of others. To be ch more polite. To be just in all dealings with old weaothers. To be generous, noble and maniy. aking a This will include a genuine reverence for instead the aged and things sacred.

Fourth : Be self reliant and self-belp ful, even from early childhood. To be are and industrious always, and self-supporting a e-crust, the earliest proper age. Teach them that ard, adall honest work is honorable, and that an ng powidle, useless life of dependence on other piece of t into a. disgraceful.

When a boy has learned these for nto five things, when he has made these ideas dough part of his being-however young he may eep pan be, however poor, or however rich-he ha or other learned some of the most important

things he ought to know when he become man. With these four properly ma BUTTER ne part ar. Mix tered, it will be easy to find all the rest.

Many clergymen who were obliged counce of butwithdraw from the pulpit on account "Clergyman Sore Throat" have recover by using Fellows' Syrup Hypophosphin and are preaching again. This prepar-tion seems peculiarly adapted to disease of the breathing winter rancid, rine as over the of the breathing organs. or three

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able orator will see the fallacy of such reasoning. If the whiskey be more noxious than the wine. and the wine be innocent, and if the man can afford it and if he drink it without excess-in cther words, if conditions exist which do not exist-there can be no harm. If the postulate of the temperance orator be that every form of wine as well as ardent spirits is unwholesome, and can not be aken without injury, that it is in fact a seductive poison, the use of which every moral and sanitary an social reason condemns, then, of course, there is no degree in the wrong of the use, as there is none in the freshness of an egg. But if the cause is to wait until this point is settled, it will not advance. Indeed, the merit of Dr. Crosby's position s that he proposes to punish the disorder which drunkenness produces, while he restricts in the most sensible way the sale of drams, and meanwhile encourages every appeal to the moral character and resolution of those who are persuaded that the use of wine or of any beverage but water is morally wrong and physically pernicious. But he says only that if we would prevent the immediate consequences to society of drunkenness, we must agree that the sale shall be sensibly regulated, and that drunkards shall be made to pay for the offences which drunkenness produces. The questions of the essential perniciousness of all forms of the juice of the grape, of the iniquity of the least sip, and of mutual responsibility he leaves to be fully considered. But "moderation" wisely insists that mean. while the work of regulating the sale and of relieving society shall go on, and it holds to be a pity to repel the active and earnest co-operation in this good work of those who are very powerful and always sober. It is pleasant to remark the cordial welcome which Mr. W. E. Dodge, a patriarch of abstinence, gives to the movement as a forward step .--EDITOR'S EASY CHAIR in Harper's Magazine for June. JOHN M. GELDERT, Jr., L L. B. Attorney-at-Law, Notary Public, Ccmmissioner Supreme ourt, &c., &c. Has resumed practice on his own account et FARRELL'S BUILDING, 54 Gran-

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into the stomach, unites with the food, and immediately enters the circulation ; and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength a general exaltation of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and rtnewing the blood, thus causing the healthy muscular formation so necessary in restoring the functions

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functions of the brain more requisite tdan during the acquisition of knowledge by the youth : ploading, persevering study requires a store of vigorous nervous force, or the child may sink under the

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