

POETRY.

TWO CENTS A WEEK AND A PRAYER.

"Two cents a week and a prayer," A tiny gift may be, But it helps to do a wonderful work For our sisters across the sea.

COMMUNICATED.

THE INTERJECTION—"O"

BY T. M. LEWIS.

As it is an outlet for more than one emotion of the soul, I leave it for some one else to write of it as the medium whereby, for instance, the very essence of religious delight finds expression.

No difference whether it is the drawing of a tooth, a splinter in your finger, the loss of earthly possessions, the death of your firstborn or your personal grappling with the "swellings of Jordan," this interjection will press itself upon you as the one word to be used when the sorrows of the soul may find vent.

This little word "O!" seems to be the one vocal faucon—the one safety valve, the one outlet to the great tank or reservoir of human anguish always pressing upon it.

Don't you suppose Jacob uttered it when he saw that coat with the blood upon it? Don't you suppose it was heard in Egypt that night when the angel went through, and a great cry was heard? Did not David use it when he heard of the fate of Absalom and the story of those three darts, etc.?

And reader, if you had stood that dark day by the side of Calvary's cross, think you not you would have heard it, when "He so cried out" as to specially ardent even the attention of the centurion? Finally "he shall come with clouds, and every eye shall see him," and there shall be universal mourning, especially on the part of those who pierced him, and who can doubt that this little interjection, which perhaps was first heard amid the heart rendings of Eden, and in view of the "flaming sword," shall then reverberate amid dissolving elements, and the cries of "great men" and "rich men" and "mighty men" as they call on the rocks to fall upon them and hide them from the "wrath of the Lamb." No other such word as this was ever used, in its universality, its intensity of meaning, its concentration of anguish; nor can a substitute be named. And so I doubt not that far away, amid the countless ages of eternity, in that dread world so clearly taught us about by Christ (albeit there

are many in our day ashamed of his words, amid a wicked generation) and indicated by Paul in "the wrath to come" (albeit many say "there is no such thing"), that there amid the "weeping" and the "wailing," amid the regrets and self-reviling which constitute the "near-dying worm," this little word, "O!" shall suddenly be heard, as interminably as that which is indicated by its form—a circle—no end—no end—for ever and ever.

Boston, Dec. 10, '81.

MEMORIAL NOTICES.

RECENT DEATHS ON POIT LA TOUR CIRCUIT.

At the second quarterly meeting of this circuit, held on Dec. 5th, the absence of two members of the board was noted, both of whom aided in the business of the first quarterly meeting—Benjamin Crowell, of Greenhill, and Seth Reynolds, of Baccaro. A resolution expressive of sympathy with their respective widows and of regret at the loss sustained by the Church yet of thankfulness to the great Head of the Church for the entrance of these brethren into rest, was passed unanimously. Both deaths were sudden and yet both the brethren were warned by physical weakness and continued attacks of pain that,

"Swift to its close ebb out life's little day." Benjamin Crowell died on the night of Sept. 28th. We had spoken to him at noon of that same day, and he then was better than for some time previous. He had gone into his field to overlook his son at work and felt well enough to do a little work himself. That night he was not, for God took him. After great suffering for a few hours he entered into rest. We felt as the tidings of his death reached us: We have lost a friend. He was the first to welcome us with a shake of the hand to this circuit and to his home, and he ever spoke kindly of the men who had preceded us on this circuit. To his bereaved wife and sons his memory is very precious. Forty-nine years filled his course on earth.

Seth Reynolds was the first man among the worshippers at Baccaro to come up after the service last July and introduce himself to the new minister as a class-leader. For nearly forty years he has been a member of our Church. Never fluent in speech nor pushing his way to the front, he yet so lived that few could be so ill-spared from the church, and none would be more missed. We knew his seat would be filled in the church and his class met as long as strength lasted. For a week or two he was absent from church, and when we called upon him in his home, we found him hopeful. Seated in his chair, he talked of his pain which was lessening now, of his sadness at missing the service of the sanctuary, of fifty years of happy married life, of a meeting we were to have on Thursday and how he would like to be there, and of his preparation for the Lord's will were it life or death. Little did we think then that on Thursday, instead of coming up to receive his ticket at our hands, Seth Reynolds would be going up to hear the Master say "well done," but so it was. As he sat in his chair and the twilight deepened into darkness his spirit fled away beyond the darkness into everlasting light. Only a spasmodic pain, a struggling for breath, and unexpectedly but not unprepared the good old man, in the 71st year of his age, left the Church on earth to join the Church triumphant. He was quiet, consistent, and intelligent in his religion, and has been a devout reader of his Bible and good books for years. He was also a subscriber to the WESLEYAN from its first year.

Dec. 20, 1881.

MAGGIE A. JOHNSON.

On the evening of the 29th of Nov. last, Maggie A. Johnson, youngest daughter of the late Mr. Jonas Johnson, passed peacefully to her rest. She was always a gentle and amiable spirit who won the good will of all her acquaintances, but grace had done much more for her than nature ever could. Jesus, her Saviour in whom she trusted, had extracted the sting of death and her last words were "Come Lord Jesus, come quickly."

It is always attestation of the power of divine grace when a young person can meet death without fear or murmuring. It is none the less a trial at first to part with earthly friends and give up once cherished hopes, but when love to the Redeemer reigns God's will is patiently and sweetly acquiesced in. Such was the case with our young friend. She is missed from the Sabbath-school and from the Brunswick St. Church choir where she sang until failing health denied her the power. She is missed from a home that her presence made glad. Are we not taught that to be absent from the body is to be present with the Lord? So that we know while we write her happy spirit is in Paradise.

Far from a world of grief and sin With God eternally shut in.

F. A. DONKIN.

Frederic A. Donkin, Esq. of Athol, who died at Parrsboro, Nov. 9th, was converted to God under the ministry of Rev. Job Shenton about twenty years ago. He soon united with the Methodist Church, which had all his sympathies. Her doctrines and polity he intelligently appreciated. He was a regular attendant at public worship, and a liberal supporter of the funds and institutions of the Church, and was for a number of years Recording Steward of the Athol circuit. His widow

speaks of his respect for the Sabbath, that he would not on any occasion allow himself to discuss secular business on the Lord's day. After a brief illness he died at Parrsboro of inflammation of the lungs. The Rev. W. Alcorn, who was with him when he died, writes thus of his death: "Just as he lost the power of distinct utterance he referred to the promises of God, then though very indistinctly to his trust in those promises, then, 'blessed Jesus, it is all right,' and when the voice failed altogether, he turned his eyes upward as if engaged in prayer."

WINE AND THE SACRAMENT.

A correspondent of the Aberdeen Free Press says:— Dr. Norman Kerr, one of the Scotch doctors who came up to London and got a position in the Metropolis, lectured recently to a St. Paul's Cathedral association called the Church Homeological Society, on "Scriptural and Ecclesiastical Wines." In the course of his remarks he said that experience in the treatment of habitual drunkards had taught him that it was not safe for the reformed dipsomaniac to taste intoxicating wines under any circumstances. In necessity, unfermented wine had been recognized as a lawful element of communion at almost every period of the Christian Church, and was so now by the Established Church of Scotland. The occasion in the celebrated Fonthill case recognized in the Church of Scotland the use of unfermented wine in respect to the sacrament. Dr. Richardson, who presided, said that he had read that the example set by the Established Church of Scotland would be more generally followed by other religious bodies. A physician's room was often a confessional, and hardly a month passed without his being consulted on this question—persons fearing to take communion because of the fermented wine which was used. He urged the general use of unfermented wine by the clergy because it was harmless.

THE ELECTRIC LIGHT IN THE STOMACH.

The Vienna "Neue Freie Presse" gives an account of an instrument invented by Dr. J. Mikulicz, instructor at the University, which enables a physician to subject every part of a patient's stomach to an ocular inspection. It consists of a tube which is thrust down the throat after the manner of the sword-swallowing jugglers. The tube contains an isolated conductor of electricity, two water-canals, an air canal, and a wide opening for the optical apparatus. The stomach is emptied by means of a stomach-pump previous to the introduction of the apparatus, and is then inflated through the air-tube. At the bottom of the tube are two windows, one on each side, through which the walls of the stomach can be seen, the requisite light being furnished by an incandescent platinum coil which is connected with the conductor. In order that the examination may not be disturbed by coughing or vomiting on the part of the patient, he is treated to a dose of morphia which enables him to endure the presence of the instrument for ten or fifteen minutes, while retaining sufficient consciousness to converse with the physician by means of signs. It is apparent that this instrument will prove of inestimable value to medical science.

LONDON.

In the course of his address at the Metropolitan Tabernacle recently Mr. Spurgeon dwelt upon the magnitude of London. Never, he said, was it more necessary for those living in London to pray earnestly than at the present time. He had heard it said that there were now 4,700,000 living souls within the metropolitan district. Such a city never before existed on the face of the earth. Ancient Rome was immensely large and magnificent, while it was difficult to accurately make out what was its population, but, of a certainty, in the days of its highest glory and splendor, it never even approximated the size of London of to-day. Nor could China with its teeming millions, and its great cities, such as Peking, boast of any city to be compared to London, to make up which it would take the two largest cities in the world, while it would require five of the other foremost cities. To think that this enormous multitude making up modern London was continually increasing, not only by births, but by those daily flocking into it from various parts of the country! Well might they cry out to God that the people might be blessed. There were many Abrahams today required to pray for such a city as London.

EDITORIAL SALARIES.—The leading editorial writer on the London Times receives 2,000 guineas per annum. The largest salaries paid in America are not quite equal to this. Conroy of the New York Herald gets \$8,000; Whitely Reid \$12,000; Dana, \$12,000; Hurlbert, \$10,000. In Boston, Haskel gets \$10,000, and has gone to Europe for a year, his salary continuing during his absence. The Western journalists are liberally compensated. The leading editorial writer on the Chicago Times gets \$5,000, and the managing editor, \$3,000, and the seat in Congress, \$6,000, and Watson, \$7,500, an interest in the profits and a seat in Congress; Sheehan, \$6,000, and Halstead probably a great deal more than any western rival. Chas. Nordhoff draws \$10,000 per annum from the New York Herald for writing what the majority of the foregoing commenced their career in the lower walks of journalism or at the case, and are only additional examples of the truth of the old adage that "there is always room at the top."

BREVITIES.

Song of the million—"Shut the door." When a State resolves to banish religion from the schools, it resolves on self-destruction. The worst kind of rheumatism is the spare roomatism.—Burlington Hawk-eye. We always enjoy Greenback meetings, when the meeting happens to occur on a greenback and ourself.

"Another lie nailed" as the wag remarked when the merchant tacked up a sign, "At cost." A "crank" is not an implement with which to turn something, but a man who has already been turned.

We wonder why it never occurs to those who condemn Christians, to discredit inconsistent Christians, to accord credit charity on account of inconsistent "philanthropists."

When a member, in the course of a very long speech, called for a glass of water, a member sitting near exclaimed *ad hoc* to his neighbors: "This is all contrary to the laws of mechanics—a windmill running by water."

He that opposes his own judgment against the current of the times ought to be backed with unanswerable truth; and he that has truth on his side, is a fool as well as a coward, if he is afraid to own it because of the multitude of other men's opinions.

A noted temperance lecturer, while arguing for prohibition said: "Why not pour the rum into the gutter? it is destined to the gutter at last, why not pour it there at once, and not wait to strain it through a man and spoil the strainer in the work?"

"The President has developed the highest qualities of constitutional stamenship" were the words that little Miltiades Marrowat read from the paper he was holding, and then added: "What does that mean, Papa?" "It means, my boy," explained Mr. Marrowat, "that the editor is probably a postmaster and feels agreeably disappointed that he hasn't been turned out."

A clergyman in Illinois, not long since, when laying the corner-stone of a church, gave expression to a good thought when he said: "If boys and girls do their sparring in churches I say amen to it. I have a daughter whom I cherish as the apple of my eye; when she is of a suitable age I would rather she be courted in the house of God than in a theatre."

Miss Rebecca Bates died at Scituate, Mass., on the 14th inst., at the age of eighty-eight years. Miss Bates and her cousin Abbie were the heroines of the British "scare," in 1812, when the two girls, hidden behind rocks on the beach, with file and drum sounded the roll call, and put to flight several boatloads of troops from a British man-of-war, who were about to make a landing. Abbie Bates is still living, and is eighty years old.

The origin of the phrase, "Robbing Peter to pay Paul," is thus given: In the time of Edward VI. of England, many of the lands of St. Peter, at Westminster, were seized by his majesty's ministers and courtiers; but, in order to reconcile the people to that robbery, they always allowed a portion of the lands to be appropriated toward the repairs of St. Paul's Church; hence the phrase, "Robbing Peter to pay Paul."

Miss Helen Taylor, the stepdaughter of John Stuart Mill, is mentioned as a woman who holds an aristocratic audience spell-bound in a duke's drawing-room, when speaking on the dignity of labor; a woman who commands the breathless attention of 3,000 or 4,000 workmen, when expounding the moral obligations of capital. Her admirers are a little wroth with her at present, because, at a recent meeting, she called Mr. Gladstone "a dastard and a recreant."

A clergyman one day sat watching his little boy and girl at play, when the former angrily marched away from his sister, saying, "If she does that again, I will certing heap coals of fire on her head." "My son," asked the father, "how will you do that?" "Oh," said the little fellow, "I shall get 'em in the stove." "That is the way," observed the clergyman, in relating the anecdote, "that many an older child would like to obey the Scripture injunction."

"I once saw a little girl trying to induce her dog to follow her home; but every time she went toward him, he ran off. Presently she started off home, as if she cared nothing for the dog, and then the little fellow followed on closely after her. If you run after happiness, you will never catch it; but if you go right along in the path of duty, happiness will dog your steps." That is one of the things we heard Edward Judson tell his New York congregation, on the fourth Sunday in October.—Religious Herald.

A Virginia City (Nev.) horse was recently sold by the fire department after he had been thoroughly trained to their work. Three days after his retirement he was in front of an auction store, hitched to an express wagon loaded with furniture. All at once an alarm of fire was sounded. Old Gray waited about the length of time that he thought it should take to hitch him to the hose-cart, and then he started. The furniture was scattered from one end of the street to the other, but Old Gray reached the fire before the opposition cart, and with a self-satisfied air backed up to the hydrant. Next day he was returned to the Department. His devotion to duty was appreciated.

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