

THE MICROSCOPE—One of the most interesting experiments, and one which is easily performed, is to watch the change in the blood of a delicate or very pale person while using Fellows' Compound Syrup of Hypophosphites.

Correspondence.

For the Christian Messenger.

THE NUMBER OF THE BEAST.

To the Editor of the Christian Messenger.

SIR,—You did me the favour in your issue of the 9th August, 1871, to insert a letter on this subject: will you now allow me to add these remarks?

First,—I have no scruple in suggesting this meaning of the verb "is": for it is plainly authorised by our Lord himself in Luke xxii. 20. "This cup (is) the New Testament in my blood;" and, in repeating to the Corinthians this declaration, St. Paul supplies the Greek verb "estin"—(1 Cor. xi. 24, 25.) "In the Hebrew it is justified by several passages. "The seven good kings are seven years, and the seven good ears are seven years." "Thou art this head of gold." (Genesis xli. 26, and Daniel ii. 38.)

Next,—in any rational and consistent view of the fulfilment of the Book of Revelation, the Mohammedan power must have a conspicuous place: for it has overrun the very countries in which the Gospel was first preached; and its mosques now stand among the seats of the seven churches to which the Book is first addressed.

Further,—it is noticeable that the beast of prey of the 13th chapter is described as blaspheming not only God and His name but also "his tabernacle, and them that dwell in heaven." An overt misrepresentation of heaven, a false and unholy picture of the happiness of the saints,—distinguishing the Koran. Neither to the Papacy, nor to modern Infidelity can we justly apply this feature.

Besides,—Bishop Newton mentions with much respect "an old tradition, both among Jews and Christians, that at the end of six thousand years the Messiah shall come, and the world shall be renewed." &c. A reign of a thousand years is declared in the Revelation. My remarks do not approach the question whether this reign is to be personal or spiritual.

Lastly,—broad and well marked resemblances in events a post riori must be the true proof of the fulfilment of prophecy. A priori speculations, however probable they may seem, can have no weight.

But the true epoch in time, at which our Lord was born in Bethlehem, is a matter of fact, though of obscure fact. This is the point which is requisite either to dispel or to substantiate the view, which I have exposed, of "the number of the beast."

Spanheim (in his "Ecclesiastical Annals," at the end of the fifth century) gives the year A. D. 501—the year of sealing the Talmud—as the year A. M. 4261, according to the Jewish Era.

Is the ground solid in Jewish record, for the reckoning of those 4261 years? They are 500 years of course.

We must add 4 years to the 501 years of our Lord—to A. D. 501—in order to rectify the date of Christ's birth. Then 505 years subtracted from the 4261, leave the same 3755 (twice 1878) years from the creation of the world, as the date of the birth of Christ. Annis Mundi.

Any one may see in Belcher's Almanac for 1873 that "the year 5634 of the Jewish Era commences on September 22, 1873. We are therefore now still in 5633 of the Jewish Era. Rectify our A. D. 1873 by adding the 4 defective years, and subtract 1877 from 5633 and we obtain the same 3756 years from Jewish Chronology which I have obtained from the New Testament. It may be material that I shall mention that I started simply from a verse in Revelation; and have been much surprised at this corroboration from the current Jewish reckoning of time.

Since it is distinctly revealed to us that "when the fulness of the time was come God sent forth his Son made of a woman. Made under the law." (Galatians iv. 4) We cannot hesitate to conceive that the period of time preceding Christ's birth would have an exact relation to the period

intervening between that birth and his appointed reign. This view regards 939 solar years as closely equivalent to 1000 prophetic years, and considers the period before our Lord's birth as twice the length of that between his birth and his reign.

In working out the hypothetical equation from the conceived ratio (which stands thus—the prophetic year, or x: 365 1/2: 1878: 2000.) it is singular that we obtain 342 1939 two-thousandths—a very close approximation to 343 days, as the analogous length of the prophetic year.

Such a result which gives so very nearly the cube of seven, and indicates seven times seven times seven days as the length of a prophetic year,—can scarcely be considered to cancel, even if it be not thought to establish the idea.

Analogy rather supports such hypothetical result: since the remark was long ago made that "the main subjects of this book are comprised of sevens,—seven churches, seven seals, seven trumpets, and seven vials."

I am sir, your obedient servant, BURNTHORN MUSGRAVE.

Holmworth, 15th Jan. 1873.

*NOTE.—It is well known that, "in common with other nations, the Jews reckoned any part of a period of time for the whole. Thus a part of the day is used for the whole, and part of a year for an entire year." (Hartwell Horue)

For the Christian Messenger.

ORDINATION SERVICE AT NEWPORT.

By request of the Newport Church, delegates from the neighboring churches, met at Grand Point Meeting house, on Thursday, Jan. 15th, at 11 o'clock, A. M., for the purpose of consultation respecting the Ordination and setting apart to the Gospel Ministry of Bro. D. McDonald. The Council was organized by appointing Rev. D. M. Welton, Moderator, and W. A. Porter, Secretary. Upon examining the Credentials it was found that delegates were present from the following churches:—Windsor, Hantsport, Wolfville, and Newport.

Bro. G. M. Thompson from 1st Cornwallis Church.

Bro. F. O. Weeks from Sydney Church, and Bro. M. McLean, Licentiates being also present were invited to seats with the Council.

After prayer by Rev. J. Murray, Dea S. B. Dimock, on behalf of the Newport Church, handed in resolutions, passed unanimously, asking that a Council be called for consultation respecting the ordination of Brother D. McDonald, who had been invited to undertake the pastoral care of the church. Bro. McDonald was then called upon to relate his christian experience, and what he regarded as his call to the ministry, after which questions on Christian Doctrine were put to the candidate and satisfactorily answered.

On motion it was resolved that the Ordination services be proceeded with, and take place at 2 1/2 o'clock, P. M.

The following was the order of the services:—

Rev. D. M. Welton preached the Ordination sermon.

Rev. J. Murray addressed the church and offered the Ordination Prayer.

Rev. J. Baneroff gave the address to the Candidate and extended the Right-hand of Fellowship on behalf of the church.

Rev. D. McDonald pronounced the Benediction.

By order of the Council, W. A. PORTER, Sec.

For the Christian Messenger.

VISIT TO ARGYLE.

Dear Editor,—

Our places of worship being closed in consequence of the prevalence of small-pox I made a short visit last week to Argyle. I reached the Head of Argyle on Friday evening in time to participate in a most pleasant session of "Republic" Lodge of I. O. of Good Tempers. Five were initiated that evening and the Lodge is evidently in a very flourishing condition.

In this meeting I announced my arrangements for the future. We held a Conference on Saturday afternoon and three preaching services on the Sabbath and a communion season. I remained until Wednesday morning and saw the church much revived. Six persons who are not members requested prayer, and there are cheering prospects of a gracious revival. This is the birth place of Rev. W. Hubbs, M. D., your Australian correspondent. His kindred I liked much. In fact a more kind, united,

moral and well disposed community I never visited than the people at the Head of Argyle. Rev. P. F. Murray and W. L. Parker in turn resided in this community and both are kindly remembered. On Sabbath afternoon I went to Central Argyle or Spinney Settlement and had a most solemn meeting. I regard the whole country as ripe for a rich harvest and as presenting an inviting field for a faithful minister. The Head of Argyle, Spinney Settlement and Lower Argyle and Pubnico would afford work enough for one man, and if properly developed financially support enough. The H. M. Board would be glad to help this field.

On my way home I called to see Bro. P. R. Foster of Tusket. His health is feeble but he hopes to preach once next Sabbath. He is much beloved by his church in Tusket, and during his illness has enjoyed much sympathy and attention from them.

Yours truly, ISA. WALLACE.

Milton, Jan. 8, 1873.

P. S.—Small-pox is abating in town, and I think generally in the country around Yarmouth.

Bro. Normandy's son is ill with the dreadful malady, but I am glad to hear he is likely to recover.

Bro. J. W. Titus, a Licentiate of the 1st Yarmouth Church, has been passing through a most severe affliction. He has for several weeks been suffering much from Acute Rheumatism and Rheumatic Fever, the same disease that carried away our dear Bro. Whitman, a notice of whose death I herewith send you. Bro. S. is now slowly recovering.

We hope soon to resume our regular work in town, and the schools will probably be opened next week. I. W.

For the Christian Messenger.

THIRD ANNUAL REPORT OF NOVA SCOTIA CENTRAL BOARD OF WOMEN'S MISSIONARY AID SOCIETIES.

In preparing the Third Annual Report of the Woman's Missionary Aid Societies of Nova Scotia and P. E. Island, the Central Board cannot but feel grateful that so much prosperity has been permitted to attend the efforts put forth, by our Missionaries abroad and the Societies at home. During the past year 12 new societies have been organized in different parts of the Province and P. E. Island. The sum of \$1359.45 has been sent in to the Central Board, particulars of which will be given in the Treasurer's Report. This is irrespective of the amount raised to replace the loss sustained by Miss Norris, when her effects were destroyed on the passage to Barmah. The sum of \$87.69 was sent in by her numerous friends in the spring of last year, and a box of clothing, books, &c., by this means was procured and sent out to her in April last. Though Miss De Wolfe and Miss Norris have both suffered from the prevalent fever of the country, at last accounts they were better, and able to resume their labours. A few extracts from letters received from these dear sisters may prove acceptable. Miss De Wolfe under date of March 8, remarks:—"Our school terms are from the 1st of June to the end of September, then we dismiss till the 1st of December and continue the dry season school as long as we have money to carry it on. This season we are having quite a number go right on with us, some of them we are supporting, and others beg to stay, so that they need not go home and be in idleness; others are afraid they would forget what they had learned, so we have fifteen every day to look after. If a Sabbath School wanted to send out something for these boys and girls, it would give them great pleasure; they think every thing good and pleasant comes from our country." Oct. 22, 1872.—"How good the Lord is to us. Last year we were so fearful we should not have means enough to carry on our schools, and the Lord sends funds from places unlooked for. One sister sent me \$40 and the \$100 sent by the Central Board was an unexpected aid. The Lord is giving the heathen a heart to know Him, there have been several lately enquiring the way. One man, the father of one of our boys has made up his mind to worship God with all his house. Please ask the bands of Central Board to pray for us, we are asking for thousands of souls this year."

When Miss Norris was last heard from, she was just starting on a Missionary tour to Siam, in company with 4 Karen teachers, and Miss Higley. The prayers and sympathies of the churches are needed for her preservation from sickness and danger, and that wisdom and discretion may be granted for the pioneer work on which she has now entered. Several communications have been received from her

during the year. In one dated July 6th 1872, she says, "I have just received your letter which tells of the sending of a box for me from home; the things are very necessary, but those who send them can never know how precious they are, coming from loving hearts at home—from hearts that love the Master down to the least of his servants. There is much out here that wears upon the spirits; it is much like living in the dark would be to these physical systems of ours. It is spiritual darkness, a darkness that can be felt, forever surrounding one here. It is the light of love and fellowship streaming in from home that seems to be the one thing we can scarcely do without. For this reason letters are so prized: boxes are another link of tangible remembrance that make the heart throb with the old delight." At a later date she says, "My box from home has arrived in good condition, and its contents have given unbounded satisfaction, coming as it does a gift from the dear friends at home, and full of tokens of remembrance, it has given me renewed confidence in what I had no reason to doubt before, that we work together in the vineyard of the Lord. You all at home in your work are such a heart-comfort to me out here. I am trying to serve God, and I lean so much on you all, and specially upon your prayers. When I am tired, and perplexities arise, (there are many of them) I think that my God and the prayers of his people will bring me through."

Under the date of Sept. 25, Miss Norris tells us that the native converts are working for the salvation of heathens around them. She remarks, "My sisters at home may be interested to know that we have started Woman's Missionary Aid Societies in Barmah. Our sisters here are to send female teachers to Siam as they are needed, and purpose to send one of the school girls as my assistant now. They incorporate this with their usual weekly prayer-meeting, bring their piece (native money) every week, and asking God's blessing to rest on their efforts in Siam. With Nova Scotia and New Brunswick Societies in my old home, and the Bassin band of sisters here, if God indeed hears prayer, then must something be accomplished."

The Central Board has not received full reports from all the Societies, but from those which have come to hand we gather that similar hopes, aspirations, and discouragements prevail. In one place, a Juvenile Missionary Society has been organized. The report says, "that the funds raised are to be appropriated for the education of orphan children under the direction of Miss Norris. We have met weekly, a portion of each afternoon is spent in devotional exercises, then the girls sew and knit, while one of the little boys reads; before separating, each member recites a verse of scripture upon a given subject. At present there are 52 members. "From one of the lately formed societies in P. E. Island, we learn that at the first meeting 55 persons entered as members. They add, "We are to meet once a month and hope to maintain a true missionary spirit."

"We feel a deep interest in Sisters De Wolfe and Norris, because they are servants of the churches, and we are happy to be able to assist them in their labor of love for the Master."

From another part of the Province the Secretary of the Society writes as follows: "We commenced with a membership of 25 and have been increasing till now we number 32. Monthly meetings are held in connection with which is a prayer meeting for blessings to attend the labors of our dear sisters in heathen lands, and for all who are endeavouring to preach and teach Jesus."

Other extracts might be given, but as they are similar in most respects it is unnecessary.

In April last the Central Board issued a Circular addressed to the sisters in our churches, urging the formation of more societies. In response we have heard of 12 fresh bands of workers, making a total of 47 in Nova Scotia and P. E. Island. There are still many places where something of the kind might be done for this great cause, and before our next Annual Meeting we hope to hear that such is the case. Looking back over the three years of our existence and forward to the future we feel that we have cause to "thank God, and take courage."

FINANCIAL STATEMENT.

The Treasurer of the Central Board Woman's Missionary Aid Society for 1872: Amherst.....\$19 00 Ayestord..... 8 25 Aylesford Lower..... 24 00 Beaver River..... 39 00 Bridgetown..... 24 00 Bltown..... 12 14

Table listing various locations and their corresponding amounts, such as Berwick \$12 70, Bedeque, P. E. I. 24 00, Bridgewater 18 00, Cape Canso 40 00, Cavendish, P. E. I. 27 45, Canning 12 50, and others.

DONATIONS, &c.

Table listing names of donors and their contributions, such as Mrs. E. Lilliston, Bedeque, P. E. I. \$ 4 00, Mrs. H. Hall, Hantsport, 1 00, Mrs. J. Eiderkin, Arbol. Cum. Co. 2 00, Mr. J. L. Toemlin, Port Hood, 2 00, Mrs. W. E. Hall, New Germany, 1 00, and others.

Total contributions, 1872.....\$1359 45 Contributions, 1871..... 1075 71

Increase in 1872..... \$283 74

Of the above sums there have been seven from Sunday Schools, amounting in the aggregate to \$115 70.

There have been five contributions of \$25 each, making the following persons Life Members:—

- Mrs. H. Crawley, Sydney, (mother of Rev. A. R. R. Crawley.) Miss Mary Ann McLean, Sydney. Rev. Dr. Tupper, Aylesford. Mrs. Dr. Tupper, Aylesford. Miss L. DeWolfe, Aylesford.

The interest of deposits made each quarter in Savings Bank to June 30th, 1872, amounted to \$4 80, which pays the expenses of postage, stationery, &c., for the year.

On behalf of the Central Board, M. R. SELDEN.

For the Christian Messenger.

IN MEMORIAM.

MR. AMASA WHITMAN.

At Brooklyn, Yarmouth Co., on the 6th January, 1873, of rheumatic fever, Mr.

Amasa Whitman, aged 37 years. Mr. W. was the second son of Mr. Froeman Whitman, of New Albany, Annapolis Co.—Several years ago he removed to this County, where he has since resided, and where he gained the confidence, respect and esteem of all who formed his acquaintance. About three years ago he was baptised by the Rev. Dr. Day into the fellowship of the Yarmouth Baptist Church. When the new church was organized in Milton, in Nov. 1872, he was one of its constituent members and was greatly beloved by the brethren and sisters. His death is the first breach that death has made in this young church. May the surviving members hear the Master saying in his removal, "Be ye also ready." He leaves a wife (daughter of the late John Goucher, whose death we recorded a few months ago) and two children, and a large circle of kindred and friends to mourn his death. May heaven sustain them! "Blessed are the dead that die in the Lord."—Com by Rev. I. Wallace.

ACKNOWLEDGEMENT.

Dear Editor,—

I wish to acknowledge through the Messenger my heartfelt thanks to the friends at Ragged Island and Lockeport, for their splendid Christmas present, presented by Mr. John Locke and wife, of East Ragged Island: a half dozen parlour chairs and rocking chair, \$12 A set of china \$5. A barrel of apples by Capt. Chadsey, \$3, and many other tokens of kindness, which tends to gladden our hearts, revives our drooping spirits, and cheers us along the way. And as "it is more blessed to give than to receive," may the fulfilment of the promise full upon the donors is my humble prayer.

J. A. MCKENNE.

East Ragged Island, Jan. 14, 1873.