

SAINT JOHN, N. B. January 10th, 1872.

My dear sir,—

I have for several years been engaged in the manufacture of the above named preparation of Hypophosphites with very good success, but, although it is widely known, there must of necessity be many who are yet unacquainted with its value, I have therefore ventured to address you and a number of others, that all may be in a position to judge of its merits, and that the needy may profit by its use.

Being desirous to rid myself of that insidious disease Consumption, of which I was in the second stage, I studied, invented and prepared this preparation, and so salutary were the results, that I am not only free from the malady, but my general health is better than I have experienced since my boyhood. The benefits thus conferred inspired such confidence and excited so much wonder, that the subject was brought before the Medical Profession of this Province, who, becoming assured of its excellence and pleased with its effects, prescribe it with the most satisfactory results so that the sale has now reached large proportions. I am anxious to extend the benefits and the sale over a larger field, and would state that it differs from every other preparation of Hypophosphites. It has cured many cases of confirmed Consumption, in others the physical signs of the disease have disappeared while great improvement has been marked in all. In Bronchitis it is always successful, its action in this complaint being peculiar to my remedy. Through its strengthening influence upon the nerves, it induces the growth of muscular fibre, so that all the organs dependent for efficiency upon muscular strength, the Heart, Liver, Lungs, Stomach, &c., are built up and restored. It assists in producing healthy vitalized blood, and causes proper assimilation of food with the body and its freedom from the constipating effect of some otherwise valuable tonics makes it suitable for a wide range of diseases.

My pamphlet contains "Plain Rules" for using the Hypophosphites, and for the daily habits of life, also letters from eminent physicians. To this little work I respectfully call your attention. In forming an estimate of the sincerity of my statements, I beg to refer you to the enclosed letter from Messrs. Avery Brown & Co., who are extensive purchasers.

I am, your obedient servant,
JAMES I. FELLOWS.

HALIFAX, Oct. 14th, 1871.

J. I. FELLOWS, Esq.

Dear Sir,—We have received your favor of 21st ult., with reference to your Syrup of Hypophosphites. Our sales of the Syrup have been very large, and notwithstanding its high price, have far exceeded those of almost any other Patent Medicine. We have had from you, within the past year six hundred dozen, which has gone into almost every part of the Province and given, as far as we know, universal satisfaction.

As it is no "quack medicine," but compounded as we believe, upon the sound principles of Pharmaceutical science, we trust you will not allow the public to lose sight of a remedy so well calculated to be of permanent value.

Yours very respectfully,
AVERY, BROWN & CO.

Correspondence.

For the Christian Messenger.

COLBY UNIVERSITY.

The exhibition of the Sophomore Class of Colby University, took place in the first Baptist Church of Waterville, on the evening of Wednesday the 24th of April. The chair was taken by the Rev. J. T. Champlin, D. D., President of the University; meeting opened by prayer, after which followed music by Andrew's Orchestra of Bangor. The house was crowded. Although all the declamations were excellently spoken, especial mention should be made of Mr. Horace W. Stewart of Bangor, who took the first prize. And Geo. W. Osgood of Bangor, second prize. And also Mr. A. P. Doe of Vassalboro'. The class as a whole acquitted themselves admirably. The music was excellent.

Colby University is now in a most prosperous condition. The property and amount of money belonging to the institution is estimated as nearly half a million, lacking of that sum about eight thousand

dollars. At the present time there is a fixed sum of \$100,000, at interest, and in such a condition as to render it impossible to be withdrawn. The buildings and other property make up the remaining sum.

A few years ago the celebrated Memorial Hall was erected at an expense of fifty thousand dollars. This is a most beautiful piece of architecture. It contains in the basement of the main building, a commodious hall, appropriated for the College Chapel; above is the *Alumni Hall*, in the wall of which has been placed a large lion carved in marble. The left wing has been appropriated to the library.

The recitation building was next remodelled. All the inside was torn down and built up anew in handsome and commodious apartments.

A new laboratory is now in the course of construction, and will be completed in two or three months. This building like the Memorial Hall is built of stone of a very handsome appearance with trimmings of granite; the cost when completed will be forty thousand dollars. We have also a very good gymnasium, with a bowling alley. I must mention also the Observatory, which is situated on a high hill near by, and in which is a very fine telescope.

The grounds are extensive and prettily laid out. Quite a little forest of trees surrounds the buildings, and beautiful avenues and pleasant walks wind through the surroundings. And I must not forget the base ball ground to the northward.

The President, Dr. Champlin is a man of great power. Since his term of office began, the institution has made remarkable progress.

The true merits of the institution have not been sufficiently known abroad. The students here are obliged to work. Study is the first thing, and there is no way to shirk duty. One desiring good sound instruction, and thorough drill will be sure to obtain it in Colby. But for popularity and a big name, he would perhaps do better by going to Harvard. Yet while a young man gets through the latter, with difficulty, on a thousand a year, he could do it here for three hundred and fifty, at the highest calculation, without any trouble.

The Waterville Classical Institute is located here. Its object is to fit students for college, and also a college course for young ladies. It is acknowledged to be the best institution of the kind in the State. Mr. J. H. Hanson, A. M., is the Principal.

C. E. M.

Waterville, Me., April 29th, 1872.

For the Christian Messenger.

FRAGMENTS.

Dear Editor,—

Permit a few fragments from one who is in love with his native province, and her institutions, and is filled with its charms, as he muses on the past. The love of home is deeply seated in the human breast, and thirty-six years of absence has not weaned his affections from the old spot.

Many of my former friends have departed, some to other lands, but most to the eternal world; and a good company to their home above, all of my sisters (four).—My father, his three brothers, and three sisters, and many other friends and relatives. The reflection makes me live much in the past, in spite of myself, and the arduous work on my hands, and as I contemplate the changes that are apparent, I muse on what will be. How changed it will be in another generation! when our loved institutions that have been established with so much energy and self-sacrifice shall have been cast into the shade, and a secular and soulless one, in the name of the Province, shall have shorn them of their dignity, power, and almost of their use, and shall have full sway. And in whose interest? Whose? But I forbear! I ask myself. Will the vigor and energy, the faith, the hope, the love of that age, be as far in advance as their privileges?

In the early days of the Mannings, the Hardings, the Dimocks, and such Deacons as Benjamin, Chipman, Bishop and Morton. What love and zeal, what restless energy were put forth in the founding and nursing of our churches. I have travelled and preached in one hundred and forty towns or plantations in Maine, and in many places I have traced the footprints of Father Manning. How fragrant his memory. How indefatigable his labors, around the bays along the rivers, and on the islands, his name is a very perfume. I was also delighted to learn from one, (who was converted and baptized at the age of seven years, and always maintained a good christian character,) that twelve were awakened

from the sleep of a death in sin, and brought to life in Christ by one sermon preached by the sainted Thos. H. Chipman, at an Association which he attended, as a messenger from the Nova Scotia Baptist Association. The influence of such men gives a favorable reception to a Nova Scotia Baptist minister to this day. As I think of T. H. Harding, the eloquent, the soul-stirring preacher of the glorious gospel of the blessed God, who has gone to his reward, and whose praise is in all the churches, I remember a remark he made to me about Dea. Joseph Morton of Wilmot, (who was baptized together with T. H. Chipman, Nov. 5th, 1778, and retained membership at Horton till the Nictaux church was formed.) That "he was always present at the monthly conference, though stormy or shiny, cold or hot," and said, he (brightening up as few but he could do,) "he was never late." What a testimony, and the old man seemed to feel an honest and justifiable pride in such a man. And what a rebuke of the tame style of maintaining the church and service of God as exhibited by most at the present time, and he remembered that, as the roads were bad, he being an expert pedestrian, often went on foot like Paul, as he could go in less time than a horse, always taking his breakfast at home, and leisurely attending family prayer, and then at meeting at Horton at 2 P. M., and never late! Will the generation to come fall off, or shall the spirit from on high be poured out, and arouse the church to what it ought to be, as much in advance in devotion as it is in privilege? Brethren which shall it be? May Gideon's God be ours, and speak the effective word, "Go in this thy might and thou shalt save Israel," and grant that we may see the salvation of God.

We are working on here in hope that you will hear from us again.

Z. MORTON.

Lunenburg, May 3rd 1872.

For the Christian Messenger.

THE NEW CHURCH.

The *Dalhousie College Gazette*, of April, 27th, contains a remarkable declaration of theological and politico-theological principles. The paper is issued by the students of Dalhousie College and it is fair to suppose that the statements which follow have the approval of the majority in attendance at our Provincial University. We give the precise language of portions of the article, that our readers may see what the doctrines are.

"As for those organized bodies which men call churches or sects, they are but the work of men's hands, however not divine institutions. They are emphatically things of this world, set up by men, licked into shape by men, managed by men, acting through men and working with human devices. Christ is their head only as God is the head of every state—in no wider or deeper sense. They are naught else than kingdoms of this world. . . . It is in vain to say that 'churches' so called and states exist for the accomplishment of different respective purposes, and for the performance of different respective services to man. Both act upon one subject, human nature, and to that alone the purpose of both have reference. Too many cooks spoil (sic) the broth, and too many organizations of men for the improvement of mankind, will thwart each other's effort, and do nothing but mischief. Let them be all fused into one harmonious whole, one all-regulating system, one all-doing state, animated by one will and directed by one authority. . . . The influence independently put forth by the church cannot fail to interfere with the influence and action of the state. Since the management of the former will be in the hands of men, always likely to be suspicious and jealous of those who would wield the power of the latter. . . . But if the two bodies be fused into one, their forces being directed by the same governors, will be mutually auxiliary instead of mutually antagonistic. Their continued separation is an embarrassing anachronism, and a mischievous absurdity. The State cannot fulfil its civilizing mission unless it have command of the religious forces. The church, whose idea and whose constitution are both the ingenious invention of ambitious ecclesiastics, will do more to thwart than to help forward the cultured development of the nation, unless it be utilized as a Department of Religious Instruction controlled by the State, and managed with a sole view to the State's ulterior purposes. Christ himself by expressly denying his connection with human effort for christian purposes, allows men to regulate that effort according to their own experience and discretion. And when sensible men get rid of the belief that the organized efforts which they call a church is (sic) set on foot in obedience to Christ's command, they must believe that its work may be done when it is combined with the effort of the State."

The doctrine here taught is quite easily apprehended; no church should exist separate from the State; in fact the State should be the church; we all would be in it of

course; and the Governor in Council would control the whole, "to help forward the cultured development of the nation," and manage it "with a sole view to the State's ulterior purposes." Such are the deliverances of the paper issued by our unsectarian college. Does the editor speak only for himself, or is he uttering the prevailing sentiments of the students? Is the theory original with the student-editor, or was it suggested by some one in rank above him? We think this phenomenon calls for some investigation by the proper authorities; and we respectfully suggest to his Lordship, the President of the Board of Governors, and the Reverend Presbyters in the Senate of Dalhousie College the inquiry, whether they are doing their full duty in regard to the young men committed to their care.

CHALMERS.

MISSIONARY CORRESPONDENCE.

LETTER FROM REV. MR. GEORGE.

The following letter appeared in the *Amherst Gazette* of last week. It gives some interesting details of the mode of life of those amongst whom our brother is laboring:

HENTHADA, Feb. 14th, 1870.

Dear Editor,—Valentine's Day is not apt to be very warm in Nova Scotia, except it may be to sentimentalists, yet in Burma we are enjoying the most delightful weather, mornings and evenings delicious and even the middle of the day is not hotter than we often have it in N. S. in August. But this will last only a few weeks longer, already we feel the sun coming north and in a short time he will be directly over our heads. Those who have never felt a tropical sun can form no idea of its power; burning, blinding in its effects on all who venture out of doors, yet in Burma we always have a breeze in the evening and the nights are cool.

Henthada is situated on the right bank of Irrawaddy, about 120 miles from its mouth, is the shiretown of a district to which it gives its name. This district of Henthada is in area and population about equal to Nova Scotia, and is one of the most fertile portions of the earth. During the rains the whole country is flooded and fertilizing elements are annually spread over the land by the inundation of the river.

Rice is the principle crop. This is sowed at the beginning of the rains, about the first of June. The process is very primitive. The grain is not sown broadcast, but in a small patch, is sown thick, and when plants are about six or eight inches high they are transplanted about one foot apart. The field intended for these plants is prepared either by rooting up the soil, which at the time is under the water, with a crooked stick drawn by a buffalo, or else merely tramped up by driving cattle over without a plough. Transplanting is a busy time; men, women and children are all engaged, and fields are filled with half naked bipeds from morning till night, and the job is soon finished. Soon after the water subsides, in September, the rice is fit to reap; this is done with an instrument that looks like a cross between a sickle and a pruning hook. The threshing is done by treading with cattle. The rice, in the husk, is worth to the grower about twenty-five cents a bushel.

Burmans houses are not models of beauty or neatness. The ordinary house is built of bamboo, raised about eight feet from the ground, has grass-mat walls and a grass roof; a very good one cost 25 dollars. The furniture generally consists of a few earthen vessels for cooking, a large round dish from which all eat, and some mats to sleep on.

Burmese dress, or as a stranger would put it, their want of dress, is worthy of notice. The men dress in what is called a *Putsu*, which is a piece of bright cotton or silk about five yards in length and one yard and half wide; this is wound round the body, the upper edge just above the hips, a bit of the edge gathered up by the hand and tucked under the cloth where it comes round the body, and the long end of the *Putsu* is then brought over the shoulder; the whole forming a pretty dress after you get accustomed to it. The women are clad in a suite consisting of a piece of cloth about one yard and a half square, this is girt round the body, tightly, and the two corners twisted together and tucked under each other, form the only fastening. In the town, and wherever the missionaries have any influence, a little jacket is also worn, but even then a little more drapery would be pleasant to those whose notions have been formed by the customs of the north. The children of either sex are sel-

dom clothed till they are six or seven years old.

The Burman is naturally polite, proud, and argumentative. The name Burman is derived from Bymah, which is identical with Brama. Every Burman was once a god, and in the course of a few millions of existences will again arrive at that state of felicity and then pass into annihilation. Buddhism, although founded on a myth, teaches some excellent morals, and drunkenness and the use of opium were not indulged in till after the English legalized the sale of rum and opium, and set the example of getting drunk.

You will like to know about the mission work. Personally, I have not had much opportunity for knowing yet, but if it is safe to judge from what you see at Conventions and Associations the work is very prosperous. In our own field I can speak more positively of a decided growth, not only in the deeper knowledge of divine things by the christian, but in the spirit of enquiry that has been awakened. Evidently many ask about christianity merely for the sake of talk or to hear some new thing, yet there are very many who feel the need of something better in which to trust for salvation, and are almost prepared to receive the gospel of Jesus Christ. Last week I baptized four at a village 20 miles down the river.

You will be pleased to hear that I have mastered the language so that I can preach. I have been talking a little in the prayer meetings since last April, my first effort at a regular sermon was three weeks ago; my way is fairly open now, and I hope to be the means of leading many of these people to Jesus. In many respects the first years are the most painful of missionary experience, the pain of separation from loved friends is fresh, a strange and difficult language is to be mastered, and former modes of thought and of work need to be revised and the whole man made conformable to a new state of things. Our path has not been without thorns, yet God has been very gracious to us in our most trying period of sickness, noble hearted friends were ever with us, and better than all, He Himself cheered by His presence and love.

Let me say, in conclusion, that I am a Nova Scotian, in sympathies, and that my friends and brethren among whom I labored in Cumberland are as dear to me as ever. How pleasant it would be if I could only spend a month among those with whom I have experienced so much of God's loving kindness.

I remain,
Very sincerely yours,
WM. GEORGE.

Here is another missionary letter, although the writer is not so closely connected with some of our readers as the above, yet he, the Rev. A. V. Timpany, the missionary of our Canadian Brethren is, we believe, either a native of Nova Scotia or spent some part of his early days in the western part of this province. We copy it from the *Canadian Baptist*:

—HOW A TEOLOGOO CHRISTIAN CAN DIE.

During the latter part of November, 50 miles west of Ramapatam, one evening as the sun was sinking over the western hills, I came out of the baptismal waters, having immersed a goodly number into the name of the Triune God. Just as I reached the grassy bank and mounted it, I met Catechist Ramiah in whose field I then was. After Christian greetings, I enquired of him to what village he wished me to go. He mentioned the names of two especially Royagootapulla and Ogumpulla. The next evening we went to the first named place and spent two days in it. The first day many caste people from this and two or three other villages came for medicine. I preached to group after group as they came all day long, and gave them medicine or told them what to do as I was able.

In the evening, after supper, I called one of my people and went to the Madaga village. Some of my preachers were there already. In a short time they brought me a cot to sit on, and to the number of 60 or 80 gathered and sat down to listen to what "master" had to say. Beneath heaven's broad canopy and by the clear shining moon we sang a hymn, and began and preached unto them Jesus. Oh, how my heart went out in prayer to God as I talked to them, poor, vile, and uncleaned. After I was through, I asked them if they would like to hear how it was I believed in Jesus. They all answered in the affirmative. As I told them of my childhood and youth, and my many Christian privileges, of my hardness of heart, until God, by His Spirit, touched it; of my months of fighting and prayer, gradually yielding