Anna Clayton; -08-The Enquirer after Truth.

CHAPTER VIL.

Statistic .

late noise, etc. Now how would you go to work to prove that the word ' cry' invariably means weeping or mourning, and insist upon giving it that significance wherever you meet with it ?"

[Commund.] that's all !" Anna turned, and looked inquiringly with " Very well, then, you take up a Greek Lexicon, and you will find these words have an earnest gaze into the face of the widow, and the words even trembled on her tongue, but still she restrained them, and pressed them down again into her own heart.

thought had quickened, and she turned down the road as it was a longer way home, and she felt that she needed time for self-communing ere she again faced her destiny. "Why, Anna, I'm so glad yoa've come this way, I've just been over to see you. Let's sit down under this tree, for I want to talk with you." The speaker was Mary Stocher, one of Anna's most intimate friends among her young associates. "I friends among her young associates. "I

want to know what dress you are going to wear Sunday," she continued; "and won't there have to be another robe made? there are only two now." Mary paused, and no-ticing the troubled and perplezed look in Anne's face addresses in Greek too, that I are only two now." mary paused, and no ticing the troubled and perplexed look in Anna's face, added by way of explanation, "Your mother told me that you were going" come acquainted with them; and I will give

Still Anna hesitated, and cast her eyes

on the ground. What makes you look so, Anna? What

have I said to hurt your feelings?" " Mary, did mother tell you that I would be baptized next Sabbath ?'

'Yes ; she said, she expected you would. But what is the matter, Anna?"

'Nothing, Mary ; only' I've no such in tentions, that's all!

What! don't you ever intend to join a church? Can it be true what I heard the other day ?'

What did you hear ?'

"I do not like to tell you, Anna, for I did

you, that I have no intention of being im- James forbade the translators rendering it mersed next Sabbath-nothing more-noin, and for that reason they made it read, thing less.'

'It is my turn now to ask for an explanation,' said Anna. ⁵ Is it to be considered a crime, if I should prefer to wait a season; urn to Luke ii. 16, and Acts i. 5. and xi. or if I should even become honestly convinc-ed that some other way would better har-ter reason for its being rendered thus, than ALL PAIN and spasmotic action, and is monize wi b the word of God? As I am to understand it for myself, must I not be "Why what reason is there in t governed by my understanding of it ? Now tell me plainly, what it is you have heard, and, perhaps you will find that you are la-

"Why, I would not be so silly as to try

as great a variety of significations, as Walker gives to the word cry ; and even more,

"The path of sorrow, and that path alone Leads to the hand where scrow is unknown."" Anna pressed her lips to those of her friend, and was gone. Although she had become strengthened and comforted, yet thought had quickened, and she turned of an instrument if and then he says, ' that some-and she felt that she needed time for self-communing ere she again faced her destiny. "Why, Anna, I'm so glid some and that is and into into it is only in the tail to form that in the intervance hun."

shadow of truth in it ! It is only one of the many meanings of the Greek word en. Now

come acquainted with them; and I will give you some idea of their meaning and signi-ficance, for I have them is my pocket (isk-ing a little nastly-kent blank both (isk-

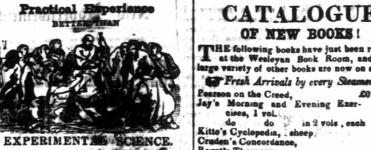
*I do not like to tell you, Anna, for I did not believe a word of it. I went over to the import of the words themselves. They must find other testimony then the Manufactory of Professor Holloway, 80 make sure it was false; but what am I to think now?'
* You, that I have no intention of being import of the leaves, "that King You, that I have no intention of being import of the leaves, "that King You, that I have no intention of being import of the leaves, "that King You, that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the leaves, "that I have no intention of being import of the test test test test test test test."

sizes. N.B.-Directions for the guidance of patients in every disorder are affixed to each box September 21. thing less. Mary's eyes filled with tears, and she looked mournfully, almost reproachfully at ians to chronicle, if it be true," said Anna; MRS. WINSLOW, An experienced Nurse and Pemale Physician, presents to the attention of mothers, her

ians to chronicle, if it be true," said Auns; "but most probably it orgunated in the author's wonderfully fertile brain. But you author's wonderfully fertile brain. But you to the attention of mounter, and author's mounter, author author author author author author author's mounter, author author author author author author's mounter, author au

SURE TO REGULATE THE BOWELS.

sages for it ?" asked Mary, with intense in- AND RELIEF AND HEALTH TO YOUR INFANTS



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denote a twenty of the Candlish's Scripture Character.

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Volume

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Scrofula. or King's Evil.

Hymns, besides a variety of Weslevan training and fact most effectual remedy which the medical skill of our times can devise for this every where prevaiting and fact malady. It is combined from the most effectual remedy which the medical skill of our times can devise for this every where prevaiting and fact malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Emerrise and Skill Diseases, St. ANTHONY'S FIRE, ROSE, or Emispirals, Provinces, Blorchers, and Skill and SEIN DISEASES, ST. ANTHONY & FIRE, ROTA or ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHY, BLAINS and BOILS, TUNORS, TETTER and SAIT RHETM, SCALD HEAD, RINGWORM, RHEUMATHM, STPHILITIC and MERCURIAL DISEASES, DROTY, DYSPERMIA, DEBILITY, and, indeed, ALL COMPLAINTS ARBING FROM VITIATED OR IMPURE BLOOD. The impute hediof in the imputed of the Media" is found d pular belief in " impurity of the blood " is found. d truth, for scrofula is a degeneration of the blood.

The particular purpose and virtue of the blood right of the particular purpose and virtue of this Sarsapa-rilla is to purify and regenerate this vital flaid, without which sound health is impossible in conted constitut

Ayer's Cathartic Pills. FOR ALL THE PURPOSES OF A FAMILY PHYSIC.

be thus construed.

thus construed. "No, there is none. It reads in the Catholic creed !" she repeated. "Mary, original, as I have it written here, ego men if to believe that the ordinance of baptism hudati baptizo humas, 'I indeed water bap-

Catholic, and so is mine."
"Why, is that all? I supposed he had all sorts of outlandish notions. My mother is as a Methodist when she joined this church, and she says, she don't believe impression is the only form of baptism—but faither does. O, Anna you ought to read this book. I was reading it when you came along I'm sure it is made out here, set plain as plain can be, that baptism is nothing else but an immersion of the whole body in water. Father Longwind left it here, but you may take it home with you. Read it, do Anna, it would be such a comfort to us all, if you could go with us next.
"I have read the book," Anna replicd.
"I have read the book, "Anna replicd.
"I have read the book, "Anna replicd.
"I have read the book, "Anna splicd.
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"I have read the book, "Anna, is it possible you could read the book, "Anna, is it possible you could read this book, and no be the it have induced to have book, and no be you could read the book, "Anna, is it possible you could read the book, "Anna, is it possible you could read the book, "Anna, is it possible you could read the book, "Anna, is it possible you could read the book, and no bay the it mandbe is a properiety there would he in renderior is a moth, let u se eximme the or as the reportital y.
We are ynew the it is an

"Have read ut Why, Anna repute." "I have read ut Why, Anna, is it port passages, 'I haptize you in the Hoty Goot T is events to me that I should have been just like The does on the 32-1 page here. When she went to be cham-ber and took her Treatamout, and read how. "I have seen to be the the following the took her Treatamout, and read how. "I have been just like the does on the 32-1 page here." When she went to be cham-ber and took her Treatamout, and read how. "I have seen to be the there are an any out of the sense of an agent the Loude, and he bepitzed for the river Jordan How Jesus after he was bapitzed came up out of the water, the Spirit of the Loude, and he bepitzed him; and when bet into the water, both Philip and the E-nuch, and he bepitzed him; and when they were any out of the water, the Spirit of the Loude, and he bepitzed him; and when the firther? Now, Anns, you know that's the was immersion. Why else did they going the water? Why else was that more testimony from the Lexicons to satisfy her that John's baptisem and Philip's baptise was immersion. Why else did they going the water? Why else was that the sounds very much like a satisfactory to me to regard the baptism was immersion. Why else did they going the water? Why else was that more tweis first? Now, Anns, you know that's the wise?" "O you believe this, Mary ?" "Day wuster? Why else was that more tweis first? "Now, Anns, you know that's the wise?" "I do got desire to have you. I would not ashke your faith for all the words, it wise?" "Bay calles the sounds very much like a Baptit for use of the words of the words of the words and the prime of a first of a same of the the wise?" "Bay calles the sounds very much like a Baptit for the single of the words of the words of the whole man in the spirit of a new like." "That sounds very much like a Baptit of a same first? "Bay, and, like a great carried with the words of the whole man, I have a great carried the mean and the words of the whole man, that a seried the many took at it in that form. "I

But, Auna, I have a great curiosity to

know how you would get eround such Holy Spirit-to regenerate the soul." know how you would get sround such evidence as this? I can't see any possible way; but I know you could always see way; but I know you could always see to ment to the score of the Spirit?"

right through a problem, when we went to school together, that was a perfect puzzle "Certainly; whoever heard or read of

to me." "Well then, I will answer your question." "Well then, I will answer your question." "Then there can be no'doubt that it refers it reads in Jordan, into and up out of the water. Now you know that the New Testament was not originally written in the English language?" "Why, no, it was written in Greek; this book tells all about it." "And. Mary, the word down of the transformed of the transforme

book tells all about it." "And, Mary, the words here translated "Why, a baptism of the Holy Ghost." In and into, are in Greek en and eise?" "Yes," asswered Mary. "Yes," asswered Mary. "Now suppose you should take up Walk. the true definition of the term. Now in Cathornee in Promotion of Library Cathornee in Promotion Promotion of Library Cathornee in Pro

er's Discionary, and turn to the word cry. the true, definition of the term. Now in er's Dictionary, and turn to the word cry. the true, definition of the term. Now in Catalogues in proparation, - Prospectus of Library Terms may be had on application to the subscriber. Terms may be had on application to the subscriber.

acream, many into mean lamenting, shriek, acream, many into mere, mary, you see a rose-is it a natural rose?" "Wby no, Anua, I should call it an im-itation." "Wby no, Anua, I should call it an im-itation." "What makes you think so, Mary?" "Because it is just like a natural rose."

is no preposition used there before water?" IT IS NOT TOO' MUCH TO SAY.

SINCE ALL, OLD AND YOUNG,

a Catholic.—then Mr. Halley's creed is "Why, is that all? I supposed he had "Why, is that all? I supposed he had therefore it must be rendered in English."

ation- Whose operation is that ?" " "Why it is the work of the Spirit-the AMERICAN BOOK STORE

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Oct. 13

Halifax, July 21, 1859.

MATTHEW H. RICHEY, Barrister and Attorney at Law,] OFFICE-SO, BEDFORED BOW. DECATE HALFAY, N.S.

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 "What here THE RUSSIA SALVE VEGETABLE GINTMENT Les been used and sold in Bosion for the last Thirty Tasan, and in vitigen have should be best of dust RUSSIA SALVE CURES NOTERS. RUSSIA SALVE CURES NOTERS. RUSSIA SALVE CURES NOTE FIRS. RUSSIA SALVE CURES SOLD HEAD. RUSSIA SALVE CURES SOLD. RUSSIA SALVE CURES SOLES. RUSSIA SALVE CURES SUBJECT. RUSSIA SALVE CURES SOLES. RUSSIA SALVE CURES SUBJECT. RUSSIA SALVE CURES SUBJECT. RUSSIA SALVE CURES SINGWORM. RUSSIA SALVE CURES SI Has been used and sold in Boston for the last Thirty Years, and its virtues have stood the test of time.

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