DISEASEES such as Consumption, Bronchitis, Debility, from Typhoid and other Low Fevers, from excessive grief, study or close confinement, and prostration of the vital powers, yield to Fellows' Compound Syrup of Hypophosphites sooner than any remedy ever before discovered. The muscles of the stemach are strengthened, digestion becomes complete, the Lacteals take up nutrition, the blood becomes vitalized and pure, the nervous system vigorous, and the thin, pale or sallow complexioned become plump and hearty, and regain the ruddy tint of health.

PRAYER AND SCIENCE.

Scientific enquiry does not hesitate to step into the domain of theology and push its queries into the most sacred subjects, asking if it be true that God hears and answers prayer. Professor Tyndal has, with some impertinence we think, proposed to test this question by an appeal to a certain class of facts and results which he supposes will give a fair reply beyond cavil or objection. He proposes that a hospital, or a single ward, be designated, which shall receive, for a term of years, the special prayers of the pious, and that, at the end of that period, a test should be afforded of the avails of the supplication thus offered.

This proposal has been met by the different organs of religious thought in various ways. Some have denounced it as arising from a spirit akin to atheism. Others have regarded it as a fair test. We believe, however, that neither of these views is quite warranted. The National Baptist has a very sensible article upon it which will, we believe, be read with interest and profit. The editor says :-

Professor Tyndall is a man of pure character, and high scientific attainments, the associate, friend, and biographer of Farraday. He is not irreverent, he is not a scoffer. Although "he followeth not with us," yet when he presents himself in the attitude of an inquirer, desirous to arrive at the truth, we are bound to welcome his inquiries, to consider them seriously, and to answer them candidly and courteously; this all the more, when the possible result of the proposed scrutiny would be to throw light on a subject so momentous as the reality and value of in-

tercourse between man and God. There is one consideration that must not be forgotten as an element in the proposed inquiry. We cannot ask for the restoration of a particular person, with the posi tive assurance that the prayer will be followed by his recovery. Sickness is not an absolute evil. It may be, and often is, designed as a means of good alike to the persons suffering and to others beside him. Hence, the kindness, wisdom and love of God may be displayed by the continuance of the sickness and even by its fatal termination. When we offer any prayer, we ask that, in regard to the particular matter under consideration, God would employ his omnipotence, omniscience and love, in such a way as to promote the best interests of man and the glory of God. If a parent looks to God for the recovery of his child, he does in fact, provided he exercise the right spirit, ask: "O God, take into thy care the health of my child. I ask for his recovery, if that appears to thine omniscience the greatest good. But, above all, ask that, in regard to his health, thou wilt so order all as shall most promote his highest good, the welfare of man and the advancement of that cause."

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At the same time we should expect that, in the long run, other things being equal, a hospital which was managed by men who daily sought by prayer the direction and blessing of God, and which was made the subject of the sincere and trustful prayers of Christians, would exhibit in its results a marked superiority over hospitals not so conducted. We should not expect any miracle to be wrought. But we should expect that special wisdom would be exhibited by those in charge, that the best means would be used, the most skilful treatment ensured, and that a peculiar blessing would rest on the agencies thus employed. We base this expectation on the declaration of Scripture, "If any of you lack wisdom, let him ask of God, . . and it shall be given him. ? " Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be given unto you." "No good thing will he withhold from those that walk uprightly." Thus believing, we would by no means shun the proposal; we should welcome it.

But as the enquiry presents itself, has not the experiment or one substantially equivalent, already been tried? For example, on Ashley Down, Bristol, England, may be seen the orphan houses crected and conducted under the superintendence of George Müller. From the commencement, and indeed even before the commencement, when the institution was but a possibility, conceived in the mind and heart of Mr. Muler, the institution has the gratification of the people. Jacob is a Dec. 10, 1798. He entered Madison Uni-

been the subject of special prayer. To human view, there was no promise whatever of success; nor have any of the ordinary appliances, agents, printed appeals, fairs, bazars, collections in churches, been used none at least has been set in motion by Mr. Müller. As the result, several million dollars have been contributed, and more than two thousand orphans are to day maintained and educated. The facts in the case are open to observation and scrutiny. We venture the assurance that brother Müller would welcome the fullest enquiry into all the facts in the history of the institution. Are those who doubt or deny the efficacy of prayer prepared to show us a similar degree of success, attained by the same means, prayer alone being left out.

The orphan asylum of Francke, originated in the last century, and still existing,

is another case in point. In the year 1794, Wm. Carey, a cobbler, conceived the project of a mission whose design was to educate, to convert, to civilize, and to elevate the hundreds of millions of heathen in East India. "His resources and those of his associates were so scanty as to provoke the derision of the Edinburg Review, and of worldly men generally. Carey and his comrades believed in prayer .-Upon prayer they relied as the great source of success in their enterprise.

During the past century the statesmen of Great Britain have been endeavoring to civilize Ireland. Military power, legal restraints, police force, large pecuniary relief, almost every means have been employed known to worldly men. We are not unwilling to rest the question of the efficacy of prayer on the results that have been reached with prayer in East India, without

prayer in Ireland.

About the year 1811, two Congregational ministers, riding in a chaise from Newburyport, Mass., to Andover, were speaking of the destitution of the heathen and were seeking some means of sending to them a knowledge of the Gospel. Presently they united in proposing the formation of a society. The society was formed; soon, by the influence of its example, it became the parent of others, and the parent of American missionary efforts. The results are not unknown to the world; the Sandwich Islands have been totally transformed; Burmah, Hindoostan, Ceylon, Turkey, Nestoria, Armenia, Africa, and many other lands have felt the influence. And the essential fact in the convection is, that the men who originated American Evangelical Missions, as well as the men and women who have labored, at home or abroad, on their behalf, have believed in prayer, have depended on prayer, have used prayer as a source of power, as the condition of suc-

More recently our Unitarian friends have twenty sixth. so far caught the spirit of the age as to enter into the work of Foreign Missions. Certainly their resources were far greater than those of the Congregational Churches when Judson embarked. Nor are we disposed to question the sincerity of their desire to benefit the heathen. A marked peculiarity in their effort was the absence of a belief in prayer as a means of effecting external results. In their view, prayer was a means of culture, of self-exaltation, a moral gymnastic, a method of lifting one's self up in the air; but as to its effecting any change in external events, or in the mind of God, why, that was out of the

We believe that the Unitarian movement has resulted in one missionary, Rev. Mr. purpose among the members to be orga-Dall, now in Calcutta. He has labored for | nized into a church, which will soon be several years, backed by the resources of the denomination. It is not asserted that he has converted any of the Brahmins. The only question which yet remains unsettled is whether the Brambins have not converted

We remark that Rev. Edward E. Hale, a distingushed Unitarian minister, at a recent union meeting of the three religious societies of Harvard College, said that the two greatest miracles of modern times are the grand success of the Methodist movement, which saved Protestantism to the world, and the American Board of Foreign

Missionary Intelligence.

BURHAM.

Toungoo .- Mr. Cushing, besides his appropriate Shan work, has an Ang'o-Burmese school of fifty scholars, which he superintends, taught by a Eurasian man. He also directs the labours of a man who gives most of his time to preaching in Burmese. The school is supported by the Burmah Baptist Missionary Convention; and English officers, Christian men, have for the last eighteen months made up the deficiency. The preacher also has been supported independently of the Union. On account of changes in the location of the English officers this aid has ceased and Mr Cushing asks for a hundred rupees to aid in the Burmese work at Toungoo, or, better still, a Burman miesionary for that station. He say : " Toungoo needs a Burman missionary beyound anything else, and it is my daily prayer that one may be sent."

Rangoon .- D. Stevens writes from Rangoon, March 15, that he had recently attended the session of the Pwo Karen Association, near Bassein, accompanied by the Mussulman convert Jacob, or Yahkoke. They both preached in Burman, much to

growing man; and there is an important work for him to do in Burmah proper. Many come to him in Rangoon for religious inquiry, who belong in Mandelay. He has perfect command of Burmese, and is skilful in the presentation of gospel truth. The brethren greatly missed the teacher Brayton, but conducted the Association with a pleasing degree of seriousness and order. The gospel among them seems to have taken root in good soil, and the work is one of promice.

Bassien .- Mr. and Mrs. Carpenter arrived in Bangkok, Siam, on their way to America in good health. They were fortyone days from Maulmain, and visited every Karen of whom they could hear in the vicinity of their route. Four Karen preachers accompanied them to Siam.

Maulmain,-Mr. Rand writes that at Tahkrai, an outstation, four were recently restored to the church, and one baptized. The former pastor died last year, and the people have elected another, who has been hitherto in charge of a small church elsewhere. He is one of the oldest and ablest of the pastors in Burmah.

INDIA .- ASSAM .- Mr. Keith, at Gowalpara reports April 8, the serious illness of Mr. Stoddard. He remarks, concerning the Garo work; "It is a great work, as I have new evidence every day." It is also an encouraging work, and one of great promise. Mr. Kieth, counsels concentration of effort on some few of the hill-

INDIA. - MADRAS PRESIDENCY. - The Teloogoos .- Ongole .- Mr. McLaurin writes that in a jungle tour, extending through the month of February, he baptized sixty-eight converts, and, on returning to Ongole, fifteen more. Five additional native laborers have been sent into the field. Mr. Jewest is doing a useful work in preparing a commentary on the New Testament in Teloogoo. Mr. Timpany was expecting to open the Seminary in April. with as many pupils as the circumstances would admit. Mr. McLaurin says: We cannot educate the men half fast enough for the call, and the men whom we send out can scarcely read." Miss Peabody arrived in Madras, March 24th. and expected to leave for Nellore the

At the meeting of the Association, March 8-10 in Ongole, the baptisms last year reported were eight hundred and forty. The whole field is in an interesting state.

AFRICA. - We learn from Africa, April 23, that a church was constituted at Brewersville, March 9. At the location of the school for preachers a native king, with his people are building towns and making farms, and indicate that they are influenced by the spirit of the institution. At every point of the work there are encouraging prospects. At Arthington there is a desire and accomplished.

SPAIN.-May 5, eight new converts received the right hand of fellowship at Madrid, all of whom had been baptized within a month. In Alicante, at the same hour, several were baptized, also two candidates in the south of Spain, who were conducted four miles to find water enough to fulfil Christ's command. Recently in Madrid for several weeks seven religious services have been held per week, four of them in private houses, in each of which about fifty have been present. Sixteen were baptised in Spain in thirty days preceding May 19.

ten were baptized in March, four of them young people from the Sabbath-schools. The seed of the truth is sown in many hearts and gradually springs up. The year is a fruitful year, and full of hope. More baptisms, have lately taken place in Hamburg, and conversions among children. Five were baptised in the station of Brome early in the year, and in April ten more. At one of the stations in Denmark a special blessing has been enjoyed this year, and many have found peace in the blood of the Lamb. During the first quarter of the year sixteen were baptised. At Coblentz and Rositten the work of God is revived. A new outstation connected with Manover has been commenced under favorable circumstances. -Maceddonian.

A MISSIONARY HERO FALLEN.

Jonathan Wade, D. D., the senior missionary of the Missionary Union, died at the house of Dr. Binney, in Rangoen, on Monday the 10th. of June.

Dr. Wade was born at Otsego, N. Y.

versity in 1818, graduating in 1822. He was a classmate of Dr. Kinciad, who, though his senior in age still survives him. After spending a year in the study of Burman Mr. Wade was set apart as a missionary, at Utica, June 11. 1823. He sailed in the same vessel which carried Mrs. Ann H. Judson upon her return to Burmah. Rev. Francis Wayland, then pastor of the First church in Boston, wrote on the 23rd: The vessel which was expected to sail on the 25th was hurried away on the 22d, Sabbath. After, afternoon service, Mrs. Judson stopped a few moments at Dea. Lincoln's, and went to take tea at Mr. Tharps. A messenger met her to say the vessel would sail in twenty minutes. We hurried to the wharf. The notice was so sudden that very few persons were there, not more thanfifty or sixty. The Edward Newton lay off in the stream, near the head of India Wharf. Her top sails were spread, and the flag of the United States, the signal for sailing floated from her mizzen. A gentle breeze from the west barely kept it from hanging lifelessly. Everything was ready. The men were already heaving the anchor. After prayer by Dr. Baldwin, Mrs. Judson, Mr. and Mrs. Wade, Mr. and Mrs. Sharp, Dea. Lincolnand I stepped into the boat and rowed to the ship. A few notes from the shore just fell upon the ear as we passed the wharf, but the stroke of the oars rendered them less and less distinct, until they completely died away."

During the voyage, Mr. Wade and his wife pursued the study of Burman, under the competent direction of Mrs. Judson. the 5th of December they reached Burmah. Mr. Judson wrote to Dr. Baldwin, Dec. 7th, "Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival just at the present time."

On the 27th of December Mr. Wade wrote: " I need not attempt to describe our feelings upon seeing this place, which we had so often prayed might be the scene of our future labors and suffering in behalf of the heathen, whose deplorable condition had often drawn from our eyes the tears of Christian sy mpathy."

Mr. Judson advanced to Ava, leaving the newly arrived missionaries at Rangoon. The war between Burmah and Great Britain having in the meantime broken out, in May, 1824, Mr Wade was seized by the Burmans, chained, and thrown into prison. At one time he and Mr. Hough were carried to the seat of judgement, and compelled to remain on their knees with their heads bent forward for the convenience of the executioner, who was expected every moment to behead them. After being released by the advance of the British, he went to Bengal and employed himself in printing the Burmese Dictionary, which had been compiled by Mr. Judson.

Nov. 19, 1824, Mr. Wade writes from Calcutta; "I am sorry to say that we have no intelligence from the dear missionaries at Ava. We think of them with great trembling. Our only hope is, ' The Lord God omnipotent reigneth."

But it is impossible for us to enter further into the particulars of the noble life which has just closed on earth. Dr. Wade has spent nearly half a century in the work of Foreign Missions. We are not aware that any other missionary known to history has been permitted to render so long a period of service. Dr. Judson's missionary life was but about thirty-eight years.

The labors of Dr. Wade have been mostly. given to the Karens. Among them he has GERMANY .- In Reetz a station in Prussia preached the Gospel with great clearness, power, and tenderness. As a pastor, an adviser, an organizer, he has shown a wisdom whose influence is abiding and beneficent. He has also reduced the language of the Karens to writing, compiled a Karen Dictionary, aided in several of the Karen translations of the Scriptures, and prepared mumerious books and tracts, both in the Karen and in the Burman language.

> For several years Dr. Wade had been suffering from an incurable cancer in the mouth. So terrible was his distress that his dearest friends could not pray for the continuance of his life. They only asked that his end might be peace; and the prayer was granted.

Mrs. Wade, the congenial and worthy wife of so noble a man, died a few years since.

A letter of the Rev. E. A. Stevens, D. D., dated Rangoon, June 12, contains some additional particulars of the closing scenes in the life of Dr. Wade:

"When I went to Prome to attend the Burmese Association, a year ago last January he accompanied me, and complained then of a pain in his neck. The doctor of that station, an old acquaintance of his,

put on a little iodine, which did him no good. That pain proved the first development of the cancer in the mouth, from which he suffered so long. He bore his sufferings with great patience. From the time of this attacked, his doubts regarding his own religious state, which were for a long time very painful, all disappeared, and he was even inclined to look upon his sufferings as sent in answer to prayer. For he said he had often in prayer expressed a willingness to endure any amount of physical suffering, if only he could have peace of mind resulting from an assurance that he was indeed a Christian.

"We all feel that a good man has left us, and that we have great reason to bless God for his protracted labors, which, as Dr. Binney said, who mainly conducted the funeral exercises in English, were not remitted, notwithstanding his sufferings, till he took his bed about a week before he died. His age was 73 years and six months; and his missionary labors, from the date of his arrival in Rangoon, extended through 48 years, six months and five days.

"Funeral exercises were conducted at the house of Dr. Binney in Karen, Burmese, and English, and again at the grave a few remarks in English and a prayer.

"Dr. Wade first labored in the Burmese Department, then turned his attention to the Karens, whose language he reduced to writting in two dialects. That work was so admirably done that I believe, all his brethren without exception who have succeeded him in that department, agree that noshing was wanting in the character for the full expression of all the demands of the language. His writings have been, both in Burmese and Karen, valuable contributions which will long be held as standard works in the Christian literature of Burmah. He left his last work, the Anglo-Karen Dictionary to be finished by Mrs. Binney. He had got as far as the letter P. May the Lord bless Burmah with other such laborers."

Correspondence.

For the Christian Messenger.

MISSION IN GUYSBORO COUNTY.

GUYSBORO, Aug. 28, 1872.

Dear Brother Selden,-

For the information of the Board and my friends in general, I would just state that I left home on the evening of July 31st, and reached this place on the morning of Aug. the 2nd, and entered on my mission work. As I travel from place to place, and find the low state of religion, and want of Ministerial aid, I say, "Who is sufficient for these things?" Bro. Shiels has left this large field, and Bro. Thomas has left. I met with Brother Barss the other day who seems to be the only Baptist Minister in this region and he informed me that he was on the move for New Brunswick; and in a few weeks perhaps I shall be off. Who will volunteer for this large county? The field is white. Death is doing its work. On Sabbath the 11th, I preached the funeral sermon of Robert Horton, aged 84 years, also on the morning of the 12th, the funeral sermon of a Mrs. Badford, aged 84. As I investigated the history of this aged sister, I found that about 35 years ago my uncle, the Rev. Maynard Parker, bartised her. Her house was a home for all the old Baptist ministers of those days, and here I was called to perform the last religious rite for her mortal remains. Surely the memory of the just is blessed. I am at Crow Harbor for the present, where the gospel is listened to with some interest. I hope that good may be the result. I am as ever yours.

OBED PARKER.

ORDINATION AT WORCESTER, MASS.

About six weeks ago the Society connected with Pleasant street Baptist church of Worester, Mass., extended a call, to Rev. Isaac R. Wheelock to become their pastor. He accepted the call, and the services of ordination, by which he was- formally placed in charge over the people in accordance with the usages of the denomination, took place. Mr. Wheelock is a young man fresh from the theological seminary at Newton, from which institution, he was graduated at the commencement last June. He was also a member of the class of . 65 at Brown University.

Agreebly to letters missive issued form the Pleasant street church, an ecclesiastical council, consisting of delegates from neighbouring churchs assembled in the