

Is THE MIND a ponderable or an imponderable substance; an essence, vapour, or an indescribable something which cannot be grasped, felt, or withheld?

Man thinks, studies, invents, tires the brain by overwork, and loses his reason; rests his intellect, becomes calm, uses restoratives, and again thinks.

When we reflect that a power of endurance can be imparted to the brain, and that weak minds have been restored to strength by Follow's Compound Syrup of Hypophosphites, we cannot but conclude that the subtle power is really ponderable matter, from the fact that the ingredients are supplied which render it support and give it vitality. Persons who study hard should preserve their balance of power by using the Syrup.

PRIZE TRACT.

FIFTY DOLLARS

Will be awarded to the writer of

THE BEST ESSAY,

on the following subject:

In the present position of the Temperance Question, what is the duty of the Christian Church in relation to it, and in what manner can that duty be most effectively discharged?

[The Committee appointed by the Grand Division to award the prize offered by that Body for the best Essay in accordance with the previous advertisement, take this opportunity to explain that the prize was not withheld on account of lack of ability on the part of several of the essayists, but simply because in their judgment, the object desired was not made sufficiently clear in the advertisement, and was consequently misapprehended by the various competitors.]

CONDITIONS.

The Competition to be confined to the Province of Nova Scotia.

The Manuscript offered for competition must not exceed, in each case, 20 to 24 pages of ordinary Foolscap; the writing to be clear and intelligible, and on one side only of the paper. Each Manuscript also must be properly pagged so that it may be all ready for publication in case the Examiners should give it the preference.

Each writer competing will attach a mark or sign to the Manuscript; and a corresponding mark or sign must be placed on the outside of an envelope enclosing the writer's name.

Parties intending to compete must have their Manuscript in the hands of the Grand Scribe on or before the 30th of August, 1872.

The Manuscripts will be examined, and the Prize awarded by a Committee appointed at the last annual meeting of the Grand Division, S. of T.

The Essay which gains the Prize, will, of course, become the property of the Grand Division. The other Essays will be returned to the writers, if they wish it, upon application to the Grand Scribe.

The Essay to which the Prize may be awarded, will be published in the form of a Tract of 12 to 16 pages.

P. MONAGHAN,  
Box 81, P. O., Halifax.  
May 20th, 1872

Correspondence.

For the Christian Messenger.

The enclosed essay was written by a young lady, and read at a Concert held in connection with an enterprising Sabbath School. How much good might be done if the intelligent young men and young women who are interested in Sunday Schools would more frequently prepare papers of this kind for the instruction and entertainment of young Bible scholars! As an incentive to this kind of effort, the following essay is forwarded for publication.

PRAYER.

The subject which invites our attention this morning, is Prayer. A venerable body of divines once replied to the question, What is prayer? by saying, "Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies." The poet thus beautifully defines it,—

"Prayer is the soul's sincere desire,  
Unuttered or expressed,  
The motion of a hidden fire,  
That trembles in the breast."

These and many other definitions have been given, but none seem half so expressive as the word itself. Prayer seems to carry us away from earth, this vale of tears, to the very throne of God, to the mercy seat; and seated there in power and glory, is the Judge of all the earth; at his right hand our Advocate who ever lives to intercede for us; also our Comforter who

pleadeth for us with groanings which cannot be uttered. Although heavily laden with sin and sorrow, none need fear to approach, for Jesus says, "Come unto me all ye that labour and are heavy laden and I will give you rest." All things which the Father hath are mine; and whatsoever ye shall ask the Father in my name he will give it you."

Before this throne is a vast assembly of humble suppliants who feel they have sinned and come short of the glory of God, and have come to plead for mercy, pardon and eternal life.

"Not in their innocence they trust,  
They bow before him in the dust;  
And through their Saviour's blood alone,  
They look for mercy at his throne."

They seek not only their own happiness, but take their fellow-sinners in the arms of faith and love, imploring that Heaven's choicest blessings may rest on them. These petitions may be in the most correct and impressive language, yet if they be not the sincere desire of the heart, they will not be accepted by the Healer and Answerer of prayer. The Psalmist says, "The Lord heareth the desires of the humble."

Faith is also requisite in our approaches to our Father in Heaven. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is the rewarder of those who diligently seek him."

Who that has been taught by the Holy Spirit to pray does not know and feel that there is power in prayer? The Apostle James had firm belief in this when he wrote,—"The effectual, fervent prayer of the righteous man availeth much." Also, the row sainted John Newton felt this to be true when he said,— "in all my wicked wanderings I could still feel the warm pressure of my mother's gentle hand on my head while she prayed for me and gave me to God." And did not Peter in a wonderful manner realize the power of prayer? He had been cast into prison, bound with chains, and closely guarded by soldiers. His friends knew very well that it was worse than useless for them to appeal to Herod for his release; but they have another Sovereign to whom they go, who is both able and willing to grant their request. During the dark and silent watches of the night, a light shines into the prison, an angel softly approaches Peter, saying, Arise up quickly. He immediately obeys, and his heavenly guide conducts him in safety to his praying friends.

From many parts of the world at present we hear the good news that in answer to prayer, many are being brought from nature's darkness to rejoice in the light of a Saviour's love. And has not our little Sabbath School received many blessings in answer to prayer? Some of its scholars have been led to forsake the army of the Prince of darkness, and have enlisted under the blood-stained banner of the Prince of Peace. Let us hope and pray that many more may soon join our ranks, and begin to fight the good fight of faith. And in that great day when all nations and kindreds and people and tongues, shall stand before the throne and before the Lamb, may we all be clothed in white robes, with palms in our hands, and crying with loud voices—"Salvation to our God who sitteth upon the throne and unto the Lamb.— Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever."

For the Christian Messenger.

HOME MISSIONS.

Dear Brother,—

At the last meeting of the Western Association, held at Nictaux, a Committee on "union in Home Mission work" was appointed. The following Report was presented by that Committee, and adopted, viz:—

"Your Committee appointed to consider in what way a more intimate and effective union of the Baptists of this Province may be accomplished,—beg to recommend the formation of a N. S. Provincial Baptist Convention for the better prosecution of Home Missions; and that for this purpose each Church in this Province be requested to send a delegate to meet at Berwick, the day before the meeting of the Central Association in A. D., 1872, at 10 o'clock, A. M.

And we further recommend that the Chairmen, and Secretary of our Home Mission Board be requested to correspond with the Board of the N. S. Home Missionary Society on this subject."

If "each Church in this Province" shall send a delegate to Berwick, there will be a large meeting of the brethren. It is not probable, however, that many of them will be able to get to Berwick by ten o'clock in the morning. I beg to sug-

gest that the meeting be held at two o'clock, P. M.

The subject of the Meeting is very important, and a full attendance is desirable.

Yours truly,

J. M. CRAMP.

Wolfville, May 30, 1872.

For the Christian Messenger.

IN MEMORIAM.

VALENTINE MUNRO.

Dear Editor,—

Will you please insert the following lines respecting the death of my father.

On Monday, the 20th of May, the sad news reached me of the sudden death of Valentine Munro, by drowning. He left his house on Monday morning the 13th of May, to go to his brothers who were at Millford, engaged in the lumbering business, for the purpose of getting a boat for rafting logs to the mill. He remained till after dinner, and then started for the place of operations. The boat was loaded with such things as the rafting business require. It appears that he got into the boat to push her off from the shore, and stumbled and fell out, the water being about four feet deep, where he was drowned. This was in the afternoon of Monday. In the afternoon of the next day he was found beside the boat which had not been removed from the place where it lay. He was taken home and prepared for the dark and lonely grave. I was not present to witness the outbursts of Nature's fountains, so unexpectedly brought about. Hearts were rent on the occasion that never knew the like before, for our family circle remained unapproached by death up to this time, so that we can say that God has been merciful. I understood and felt the force of this excitement, pain and deep sorrow, occasioned by so unlooked for a dispensation of Divine Providence, when I received my mother's letter, detailing the sad affair, and when she said, "Oh what a house of mourning!" I should feel differently to-day if I could have been there to weep with dear ones who wept at my father's grave. But Providence arranged otherwise. It has been nearly three years since I saw him, but it may not be three years longer, God knows all about this.— However, I shall never meet him on earth again, but I trust to meet him in the mansion of massive light which Jesus has gone to prepare for his children. My father professed religion when a young man, and was baptized by the Rev. Mr. Cunningham, on Wilmot Mountain, if my memory serves, and I think united with the church there worshipping. Whether this was the case or not, he united with the Kempt Baptist Church, in Queens County, about twelve years ago, at which time I united with the same church, of which he lived a member till death. I believe my father was a Christian. I have heard him wrestling in prayer at the family altar, pleading the merits of Jesus and the promises of Grace in behalf of his family and the community. He loved to attend the means of grace and the house of God. I have heard him rejoice in God's love, and have seen him humbled at the foot of the cross. He passed through many troubles, and experienced many hardships and discouragements in his life. He toiled hard for the welfare of his family. He was always kind to, and thought a great deal of, his children, so that each one of us can say "He was a good father to me." But now he is gone, for God has taken him from all the trials of life and the temptations of the world. He is now enjoying the "rest that remains for the people of God." He was about 55 years old when he was drowned, and in the enjoyment of health and strength. He has left a widow and 9 children to mourn their loss. May God sanctify this solemn dispensation of his providence to each member of the family and the community at large, and make the death of our dear father the means of our spiritual good, also give grace and comfort to the heart of my widowed mother. Let this thought reconcile all to this sad event.

Light from his lead the spirit flies,  
While heaven and earth combine to say,  
"How blest the righteous when he dies."

T. M. MUNRO.

Florenceville, N. B., May 22, 1872.

(Christian Visitor please copy)

CAPT. JOSEPH BURNABY.

Died at Liverpool, Queens Co., May 16, 1872, Capt. Joseph Burnaby, aged 78 years. Capt. B. was left an orphan at the age of 12, and led a very active and eventful life on the ocean till 1872. During the American war of 1812, he suffered much as a prisoner of war. During his late years he

was an ardent friend of Temperance, and a constant attendant on the means of grace. He died resignedly trusting in Christ. In the absence of the pastor of the Baptist church, the funeral service was conducted by Rev. D. O. Parker, assisted by several clergymen of other denominations.

Missionary Intelligence.

(From the Missionary Magazine.)

PASSING AWAY.—Many missionaries of the Union are growing old in the service, and must ere long leave their fields of usefulness to be cultivated by others. Dr. Dean of Bangkok, is sixty-five years old. Mr. Simons, of Prome, is seventy. Dr. Wade, of Rangoon, is nearly seventy-four. Mr. Harris, of Shwaygyeen, is fifty-nine. Dr. Stevens, of Rangoon, is fifty-eight. Dr. Haswell, of Maulmain, is sixty-two. Dr. Bronson, of Assam, is sixty. Mr. Oncken, of Germany, is past seventy-two. The missionaries in China, three of them at least, are in the glory of their manhood; but close on the heels of manhood comes old-age. As these brethren one by one drop out of the line who will take their places? Where are the young standard-bearers who are to lift up the banners as they fall from the hands of the aged, and bear them to victory?

CHEERING REPORTS.—Says Mr. George, of Henthada: "Just now there are cheering reports from nearly every missionary field, and it may not be unreasonable to believe that God's time to manifest his love and power to the nations of the earth is near at hand. The truth is certainly making headway in Burmah, notwithstanding it has one of the most seductive forms of error opposed to it, and every year finds more true believers, besides a continually and rapidly increasing number of disbelievers in Buddhism."

A BURMAN PREACHER.—Mr. George of Henthada, writes thus: There is a native preacher who gives promise of being a very useful man, so simple in his faith, so devoted in his service. I wish you might hear him preach. He speaks as if he had something to say, and wanted to say it effectively. I think the native Christians, as a body, compare favorably with Christians at home."

THE TELUGOOS.—Mr. Timpany, of Ramapatam, writes thus, Dec. 11, 1871, in regard to the work of training native preachers: "That we have not erred, and moved too soon in this matter is evident from the ever-increasing numbers coming into our churches, and the greater necessity there is for trained native talent to keep in hand the multitude. Help us now to go forward, and we may expect to have a native church of 20,000 here in ten years. The sound in the tops of the mulberry trees is here emphatically. Then here go up to battle for the Lord. I appeal to the ingathering of the last three years for evidence that such is the fact, and that here are the demands of the hour. Send me a man to help me."

SIAM.—Chinese Mission of Bangkok.—Four applicants for baptism offered themselves to the Chinese church in Bangkok, Jan. 14, of whom two were accepted, and two deferred till Feb. 11, when they also were baptized, and the four received the right hand of fellowship. The two latter are young men, less than thirty years of age, one of them being of the third generation of Christians in the same church, following the footsteps of his father and grandfather.

ASSAM.—LETTER FROM MRS. SCOTT.—Teaching and its Object.—Gowahati, Feb. 13, 1872. I am much encouraged with the way in which the work for the Mikira seems opening up before us. I have no desire to gather a large school or schools. I have a dozen young men under instruction, whom I hope to send out as preachers and teachers as soon as they are prepared. I have also opened a girls' school, and have a few pupils under private instruction at my home. One of these latter is a woman of high caste, a Brahmini. My chief object in taking any and all of these pupils is to get an opportunity of teaching them the truth as it is in Jesus. If they will not listen any other way, they must listen as my pupils. The Lord convert them.

LETTER FROM MR. CLARK.—Baptism in Sibagor.—Sibagor, Feb. 28, 1872.—Feb. 18, I had the pleasure of baptizing eleven more converts in the Dikho river. Two of them were young women belonging to our Bible class in Sibagor; seven were from the Barholah tea-gardens, beyond Jorhat, and two were from a tea-garden not far

from this station. At the tea garden beyond Jorhat, there are now eleven members of this church. These from the tea-gardens were well recommended, and all that were baptized gave good evidence of genuine conversion to Christ.

A new Tribe begun upon.—These people from the tea gardens are Chota Nagpore people. They have been brought from their own country to work on the tea plantations, there are many Chota Nagpore people in the tea gardens of Assam. Of those who have joined this church, two had heard the gospel in their own country. The others are converts through the labors of these two and one of our own colporteurs. One of these, a Chota Nagpore man, would, I think, make an excellent preacher, and he has stirring convictions for the work. These Nagpore people can talk with the Assamese and vice versa; but not freely. There is too much difference in the languages. Cannot you allow me ten rupees a month for a Chota Nagpore preacher among the many Chota Nagpore people in this district?

The first of last October I baptized seven converts and eleven more on the 18th of February,—makes eighteen baptized in the last four months. The native Christian church here now numbers thirty-eight members. May the Lord continue to bless.

GERMANY.—Baptismal scene.—The pastor of the church in Bremen says: "A delightful baptismal feast was enjoyed last Whitsuntide. From a love-feast we went directly out to the water. The beautiful spring air breathed around us. The Weser at Bremen had risen eight feet in consequence of a jam in the ice tumbled and dashed along in great cakes down the stream. A cloudless sky, sown thick with stars, arched itself over us; and in the splendor of the full moon the crowded city stood out before us with its many towers.

At our feet lay the ice in mighty masses, piled up like battlements, and crowding one another out into the channel. The whole wore a most romantic look, worthy the pencil of a painter. At one point, carefully sought out by daylight, was an opening perfectly safe and free from ice, with a sandy bottom; and here I baptized two young women into the death of Christ. With the voice of singing we returned back along the bank of the rippling Weser to the love-feast again, where the baptized were received with open arms and welcomed into the church."

Religious persecutions still continue in Sweden. The Baptists have been very obnoxious to the state church in times past, and now it appears that the Methodists are also coming under the ban. The zealous Methodist preacher, Nilson, has been sentenced to fine and imprisonment with bread and water diet, and was actually cast into prison to atone for the crime of preaching Christ, and thereby "occasioning a scandal in the church." And yet an avowed infidel has for two winters past delivered public lectures in Stockholm, against the vital truths of the gospel, declaring that he would rather see the people frequent the drinking-houses than the "reader's conventicle." We do not hear that the hierarchy have done anything to prevent such profanity. "Bonds and afflictions," as of old, only "abide" those who "testify the gospel of the grace of God."

THE BIBLE IN COURT.—Dr. Cote, Missionary of the Southern Baptist Board to Rome, writes that oaths are now administered in the Roman courts upon the Bible instead of upon the crucifix, and that the same practice is followed in some of the courts of Tuscany.

CONTESTING HIS RIGHTS.—The son of a Hindoo gentleman who was disinherited on account of having embraced Christianity, has appealed from the decision of a court in India to the English courts. The annual income of his father's estate is said to be worth \$200,000.

THE LAND OF HUSS.—Meetings have recently been held in Edinburgh for promoting the evangelization of Bohemia, where the people still reverence their martyr reformer. They have an excellent translation of the Bible and many precious hymns which they greatly prize. More colporteurs are needed to carry to them the pure Gospel which they are ready to receive.

HOW TO KILL HEATHENISM.—What a store of evangelical truth was in the remark made by a Hindoo to one of the missionaries. Said he, "Reviling our gods, criticizing our Shastras, and ridiculing our ritual will accomplish nothing, but the story which you tell of Him who loved and pitied and came and taught and suffered and died and rose again, that story, sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods."