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Moncton, N. B., Nov. 9, 1872.

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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 PROVINCIAL CONVENTION.

Dear Editor,—

By turning to the Minutes of our last Association, we find a report recommending the formation of a Provincial Convention this year at Berwick. The Committee that brought in that report were informed that the Central Association would meet this year on the second Saturday in June. And as ours was to meet on the third Saturday, the Committee thought it best to have the Convention assemble with the Central Association, on account of its meeting before the others. But it seems we were mistaken, and our Association is to meet first. Now, to remedy the mistake and prevent our being thrown back a year, it will be necessary for the Western Association to adopt some plan by which the action of her delegates at the Convention will be final. In accordance with this idea, we shall endeavor to present the following resolutions to our Association and to the Convention, unless something better is offered:—

Whereas,—The consolidation of our Home Missionary organizations—both English and French—would, in our estimation, tend to the more rapid advancement of the Redeemer's Kingdom in this Province,

Therefore Resolved, I. That a Provincial Convention be held annually with each of the Nova Scotia Baptist Associations alternately, to assemble the day previous to the meeting of the Association with which it is held

II. That this Convention be composed of the pastors of the Baptist Churches in the Province, and delegates appointed by the churches, each church in good standing

with its respective Association sending one delegate.

III. That the officers of this Convention be a President, three Vice-Presidents—one from each Association—and two Secretaries, appointed annually by ballot.

IV. That the object of this Convention shall be to appoint and locate a Home Missionary Board for the whole Province, to receive reports from the same, and to transact such other business as may legitimately come before it.

V. That this Board shall be composed of thirteen suitable men, seven of whom shall form a quorum, and that every ordained Baptist Minister in the Province have the privilege of meeting with the Board and taking part in its deliberations, but not of voting.

It seems to us, Mr. Editor, that a Provincial Convention, formed more or less after this fashion, would be of incalculable benefit to the cause of Christ and our Denomination in this Province. We further believe that one good Board, composed of the right material, and located in the proper place, would do vastly more than our Home Missionary organizations are able to do at present. We therefore hope that a very large number of the ministers from all parts of the Province will be present at the Convention at Berwick.

G. E. DAY.

Yarmouth, May 25.

NOTES OF A SERMON

Preached by Rev. W. John, at Georgetown, Colorado, on the death of William John McPhee, formerly of Rawdon, N. S.

TEXT.—Rev. xiv. 13. Blessed are the dead which die in the Lord, &c.

This book was written by John the Apostle in the Isle of Patmos, whither he had been banished for the Word of God and the testimony of Jesus Christ, as it is supposed during the reign of Domitian, in the year of our Lord 94 or 95. Some are of the opinion that this took place at a much earlier date during the persecution of Nero, A. D., 67 or 68.

In this book we have some letters of importance addressed to the seven churches of Asia, and an interesting description of the Heavenly Jerusalem. In calling attention to this passage I purpose to notice,

I. Who are here described as the dead?

Where they are and where they are not.

In this world the dead outnumber the living. By far the greater number of the population of this globe are beneath the soil.

We are daily treading on the dust of the departed. This globe on which we live seems to be as much the graveyard of the dead as the home of the living. The ashes of Abraham and Isaac, Wellington and Napoleon, Luther and Wickliffe, are in some place. Their dust is mingling with the streams, mixing with the elements and blown about by the winds. Yet there is not one particle of that dust, mingled with the sea or buried in the earth, that shall not hear the first tone of the resurrection trumpet and become instinct with life that shall never end, whether they die in Christ or not, each in his own order shall come forth, some from the fathomless sea, some from the lands of the dead, and some from the battle field; others from the graveyards. And although some of us never met before in the congregation of the living, we must meet together in the congregation of the raised.

II. Their distinctive relationship, dead in the Lord. Had there been no distinction we might have thought all the dead are blessed, but this is not the case, it is distinctly stated, the dead in Christ.

There are three expressions used in scripture to describe our relationship with Christ.

First being "without Christ," that is our state by nature.

Second being "in Christ," that is our state by grace.

Third, to be "with Christ," that is our state of glory.

To be in Christ is to be united to him by a living faith, as the vine and branches, as the members of the body to the head, as the stone to the building.

III. The benediction pronounced upon such as are in Christ: "Blessed are the dead." Often are God's people cursed by the world while living, but when they are dead Christ will write this beautiful epitaph as their memorial "Blessed are the dead which die in the Lord."

1st. They are blessed for none can condemn them. Memory may remind of past sins. The Law may pronounce Satan may accuse. Conscience may smite. But it is God that justifies.

2nd. They are blessed, inasmuch as they are removed from all evil. The door shuts the believer in and shuts all sin out.

3rd. They are blessed because they will

meet their loved ones again there. The happy parent and happy children will meet the happy husband and happy wife to part no more for ever, perfect happiness, perfect purity, all happy because all are holy. This inscription is written, "For ever with the Lord." "In Christ" on earth, "with Christ" in Heaven.

IV. The reason of their blessedness: They rest from their labors. There remaineth therefore a rest to the people of God.

In this world God commands us to go and work in His vineyard, and "Whatever thy hand findeth to do, do it with thy might," &c. This is a world of toil to the Christian, but in heaven they rest for ever.

V. The evidences of their entrance into blessedness: Their works follow them. They do not go before them. We are admitted into heaven because of Christ's righteousness. We are seen fit for heaven by the fruits we bear or have brought forth. His righteousness imputed is our title and our qualification. Christ's work our right, the Spirit's work our fitness. Christ the king of glory goes before to open heaven's gates to all believers. The good believers have done follow after to give evidence that they are the children of God.

By way of conclusion. Are you my dear friends in Christ? If so, I would say, Be thou faithful unto death and Christ will give you a crown of life.

If you are not in Christ, I beseech you at once to accept Christ and his salvation, then it will be well with you in life and in death, and you will be blessed through eternity.

For the Christian Messenger.

FOREIGN MISSION WORK.

The Secretary of the Central Board of Women's Mission Aid Societies has received a letter from our esteemed sister, Miss DeWolf, from which the following extracts are taken. They will be read with pleasure by many of the friends of Missions:

HENTHADA, March 8, 1872.

My Dear Mrs. Selden,—

Our scholars have now all gone to their homes, with the exception of about fifteen, who were so anxious to continue, that we could not refuse to help them as well as we could, though it is the hot season, and we are as usual, very much wilted down. Think of the thermometer being above 90° every day for more than three months; the only thing that makes it endurable, is, we have quite comfortable nights and early morning hours.

The case of the boy Miss Norris wrote about is indeed a worthy one, and he will be glad of the help if he comes to our school, if not, there are so many others equally as worthy, and perhaps just as needy. It will not be at all difficult for me to choose one and tell you about him. Up in this district there are so many poor children, that a little help is very acceptable; many of them come with one suit of clothing, trusting in God for the next one when that is gone; such children need help.

Our school terms are from the first of June to the end of Sept., then we dismiss till the first of Dec., and continue the dry season school as long as we have money to carry it on. It is sometimes two months and a half, sometimes three; this season we are having quite a number go right on with us; some of them we are supporting, and others begged to stay so that they need not go home and be in idleness, and some were afraid they would forget what they had learned; so we have fifteen every day to look after. Mr. Smith says it will cost one of these fifty dollars to pay his board, clothing, books, and incidentals.

If a Sunday School wanted to send out something for these boys and girls, it would give them great pleasure. They think every thing good and pleasant that comes from our country, and so many times say they "want to go and see the beautiful country;" and the way they cherish anything that comes from there is sufficient proof of their fondness for it.

Shall I give you a list of articles that are most acceptable? Pin-books, needle-books, emery cushions, serpentine braid to trim their jackets, pieces of common lace for jackets, buttons of all descriptions, pen wipers, bags large enough for school books, paper, envelopes, pencils, pen-holders, pocket knives, patterns of crochet edging, pieces for patch-work, pieces of white or coloured print for jackets, book-markers, wools, needles and thread, knitting needles, crochet do; aprons I fear would be of very little use, or rather none at all if for grown up persons. Little childrens aprons or frocks, they are very fond of, and come and

buy those my girls make during term-time, for I wish them to learn to cut and sew their clothes so they can make a jacket without the stitches being an inch long. They are very timid about wearing any thing not according to their customs, and aprons such as we wear, they would say, "I am ashamed to wear it." As to dolls, the children never play with them, if the mothers see them about they think they are idols. Ink-stands, rulers, slates, thimbles, fancy soap, thread white and coloured, paint-boxes for map colouring, out-line maps, pictures—scenes in the Holy Land, in the life of Christ, illustrating the parables, His miracles, Jewish manners and customs—these we need very much; they can hardly think what a thing can be like even after one of our most elaborate descriptions. Picture-cards we give as rewards for diligent study of the Bible, as also illuminated texts. Blotters, pencil-cases, English Bibles or Testaments with very clear print, are very useful for my scholars as our Karen Bibles are without references. Mathematical blocks for the school, for the purpose of illustrating in the classes. But I have sent you such a long list I fear you will be frightened. If some Sunday School would like to get up a box to reach us by Christmas, it would indeed be very acceptable. * * *

MINNIE DEWOLF.

For the Christian Messenger.

IN MEMORIAM.

REV. THOMAS BLEAKNEY,

Was born near Wickham, New Brunswick, in the year 1817. Soon after his birth his parents removed to Petisodiac, where he was brought up. By the sudden and unexpected death of his father, Mr. Uz Bleakney, by drowning, he was left fatherless at the age of 7 years. In consequence of this, and the paucity of good schools in that region, his advantages of education were quite limited. At an early age he engaged in diligent efforts to support his widowed mother and sisters, as well as himself. So affectionate was he toward his beloved mother, that she testified he never spoke an unkind word to her.

Being exposed to numerous temptations in the society of the ungodly, for a time he fell into some of the snares incident to the young in such situations. At the age of 17 years, however, it pleased God, of His infinite mercy, to arrest him, through the faithful preaching of Rev. Mr. Lewis, and to bring him into the fold of Christ. He was baptised, and became a member of the Baptist Church of Butternut Ridge, and so continued till his removal to Amherst, N. S.

At an early stage of his religious experience he felt an ardent desire to devote his life to the preaching of Christ crucified, and the winning of souls to Him. Aware, however, of the need of education, he bent his efforts to the attainment of it by attending a Literary Institution. But circumstances transpired which tended to frustrate his design. His failure in this he regretted through life.

Having providentially become acquainted with Miss Charlotte Tupper, eldest daughter of the writer, he was united with her in marriage on the 2nd day of July, 1840. After residing some years in Petisodiac, he, with his wife and family, removed to Amherst with a special view to the comfort of her mother, who long endured distressing illness. His kind attentions greatly endeared him to his afflicted mother-in-law. He was, indeed, an affectionate husband and father; and was generally beloved by his acquaintance. While resident in Amherst, he and his affectionate companion were called to endure affliction by the removal of several lovely children.

After the decease of his mother-in-law, he removed to Amherst shore, where for a time he engaged in mercantile business. Through all these changes, however, his mind was disquieted with the apprehension that he was doing wrong in not devoting himself to the gospel ministry. To this work he had long felt impelled, but had shrunk from it through a sense of unfitness. But at length an imperative sense of duty prevailed, and, as it was not in his power to obtain the education which he deemed very useful, he resolved to engage in the work without further delay. This course being approved by the Church to which he belonged, he received License, and began to preach at Amherst Shore, Cape Tormentine, and other destitute places. After some time he removed to Salisbury, and labored there, in Goshen and places around where his labors were needed.

Being called by the Church in Caledonia, Albert County, he acceded to the request,

and was ordained as their pastor in the early part of the year 1861. He labored there, and in adjacent places, about two years and a half. During this period the general interests of religion were evidently promoted in his field of labor, and sinners were hopefully converted, and led to unite with the people of God. As, however, the prospects of usefulness appeared to Bro. Bleakney more favorable in Rosea and Alma, though requested to remain in Caledonia, he complied with an urgent invitation to remove to the former of these places, and serve the two churches. During his pastorate of about three years there, the Church at Rosea was much strengthened, and some were added to it by baptism; but especially in Alma there was a powerful and extensive revival, in which a goodly number were brought into the fold of Christ.

After this circumstances appeared to indicate it to be the path of duty to return to Amherst Shore. Here and at Goose River he spent one year; and another principally in the service of the Home Mission Board, at Tatamagouche and adjacent places. There faithful and zealous labors were manifestly blessed.

He then accepted a call from the Church at Point De Bute for a year. Subsequently he received an urgent invitation from the Church in Dorchester, where he continued five years, till July 1st, 1871. In this field his efforts were rendered very useful. Especially in an out station, called Fairfield, there was a gracious visitation, during which many were brought in.

Though the people here earnestly desired his continuance with them, and he was strongly attached to them, yet the pressing call from Woodstock, where was a highly important field, and the need of ministerial labor extremely urgent, impelled him to accede to their request. Here our valued Brother, with his beloved and loving wife and family, was pleasantly situated, the people became ardently attached to him, the congregation was large and attentive, and the prospect of usefulness peculiarly bright.

But in the midst of his zealous and indefatigable labors, (probably exceeding the bounds of prudence,) JEHOVAH, whose "ways are past finding out," saw fit to call His faithful servant home. Throughout his sickness Bro. Bleakney was remarkably patient, calm, and happy. On one occasion, when his wife asked him, why his eyes followed her so earnestly? if he thought he was about to leave her?—he replied, "If I do, the Lord will take care of you and the dear children." The afternoon before his decease, while his beloved partner spoke to him of the state of his mind, he repeated the lines—

"In my hand no price I bring;
"Simply to thy Cross I cling."

On her asking him, if he felt Jesus to be precious to him, he answered, "O yes! O yes!"

Thus steadfast in hope did this zealous and useful servant of the Lord pass away on the 21st day of February, 1872, at the age of 55 years, leaving a bereaved widow and family, with numerous relatives and friends, to mourn their loss, but to rejoice in his gain.

To this brief Obituary may be added a few short extracts from letters, indicative of parental and conjugal affection, and of interest in the welfare of those with whom he had labored.

Under date of "Dorchester, July 8, 1870," he writes: "Dear Nellie. You cannot conceive how lonely we are without you, or how anxious I feel for your welfare, both temporal and spiritual. I know you felt badly when we left, and I was very sorry for you. You must some time be separated from us, or we from you. Oh Nellie! may we be prepared by grace divine for an abundant entrance into the everlasting kingdom of glory, and so be ever with the Lord, where there is no more crying nor sorrow, but the soft hand of Jesus, our dear Saviour, will forever wipe all tears away! My dear daughter, seek to love Jesus. Pray earnestly that your heart may be filled with love to Him.

I am very anxious for your comfort and contentment while you are away from us, and willing to do all in my power to promote it. Yet I am more anxious, yes, my daughter, very much more, that you may obtain "everlasting consolations and good hope through grace." This is true riches, incorruptible, and that fadeth not away. You have ever been a kind and affectionate daughter to me. I desire to thank God for this; and earnestly do I pray that you may be an obedient child of God.

Sept. 20th he wrote, after she had been ill. Your letter is received with joy. Its contents make me very thankful to the