

of idolatry, and many of the popular doctrines and forms of Hindoo worship. They professed to be reformers. The new Society was called the Brahmo Somaj. They declared that India did not need Christianity, or any other foreign religion; that the Vedas contained enough of truth for the regeneration of India; that they were ready to cull from all other systems whatever they saw was true. But the doctrine of the atonement, the central doctrine of Christianity, they rejected. This movement, which at the first promised to be so influential, is not gaining ground of late, and is proving itself utterly powerless to elevate the nation. It was founded on human wisdom and human goodness. The world by wisdom knew not God."

Notwithstanding these varieties of belief, the religion of the great masses of the Hindoos is still the same old, gigantic, heathen system of idol worship and superstition, degrading the teeming millions lower and lower, age after age. Such is the system with which Christianity is grappling in that great country to-day. Tens of thousands have been rescued from its delusions by the gospel of Christ, and the day of complete triumph is coming. Such is the religion with which our missionaries come in contact among the Telugos. Of ever a people stood in dire need of the saving truth of God, that people is in India, and we may send the gospel to multitudes of them.

The blessed doctrine of the offended God himself providing atonement and pardon and justification for the offender by the sacrifice of His own Son is the mystery which from the beginning of the world was hid in God, but is now made manifest to his saints; and this great saving doctrine Christ commanded his people to publish to every creature. This only can save the Hindoos; this only can regenerate India!

The Christian Messenger.
Halifax, N. S., May 29, 1878.

TRUSTEES OF BAPTIST CHURCHES.

We have just received from the Queen's Printer—for which he will please accept our thanks—a copy of the Statutes of Nova Scotia, passed in the 41st year Her Majesty's Reign, 1878. Chapter 69 will be of some interest to many of our readers, we therefore copy it verbatim for their information:

AN ACT SECURING TO BAPTIST CHURCHES OF NOVA SCOTIA THE BENEFITS OF INCORPORATION.
(Passed the 4th day of April, A. D., 1878.)

Be it enacted by the Governor, Council and Assembly as follows:—

1. It shall be lawful for any Baptist Church now organized in this Province or that may yet be organized to secure the benefits of incorporation according to the provisions of this Act by calling a meeting as hereinafter to be defined.
2. Members of any such churches assembled at the place of worship of said church, and by a majority of votes shall elect from the members of said Church three, six or nine persons as a Board of Trustees; and such trustees and their successors in office shall be a body corporate on behalf of the said Church.
3. Public notice shall be given of the meeting for the election of trustees under this Act, and also of all subsequent meetings for the election of trustees at one regular service of the Church on each of the two Sabbaths next preceding such election, the object, time and place of such meeting to be distinctly stated in said notice.
4. The trustees thus elected shall be so divided by lot at the first election, one-third of them shall go out of office at the expiration of one year, one-third at the expiration of two years, and one-third at the end of three years, and thereafter the term of service of one-third of their number shall expire annually, and their places shall be filled by a new election as provided by Section third: it being understood that those going out of office shall be eligible for re-election.
5. The trustees first elected shall file or cause to be filed in the Book of Records of church business an account of their election duly signed by the chairman and secretary of the meeting at which said election took place, and thenceforth the Board of Trustees so organized shall be a body corporate. Such trustees shall hold regular meetings for business at such time and place as they may appoint, and special meetings may be called by any three of them; a majority of the whole number shall be a quorum for the transaction of business, and a majority of the votes cast on any question shall decide such question.

6. Such trustees shall take charge of the property of said Church, both real and personal, but such trustees shall have no right to divert the property of said Church from uses appointed by the Church, or to incur debts beyond what is necessary for the proper care, repairs and preservation of the property of the said Church, unless such authority is specially conferred by such Church on such trustees; and such authority to alienate, sell or encumber shall be valid only when approved by a majority present at a meeting of persons qualified to vote for trustees, such meeting to be called as provided in Section third of this Act. In other respects the trustees shall have all the rights, powers and duties granted by law to bodies corporate.

7. When a person elected trustee shall die, or for the term of six consecutive months cease to attend or support the worship of said Church, his place may be declared vacant by an official notice of the Board of Trustees to the Church, and a new election shall be ordered to fill such vacancy as provided in Section third of this Act.

8. This Act shall in no way interfere with the Churches that are now enjoying the benefits of incorporation.

Please remember our offer, and mention it to your friends who do not see the *Messenger*.

THE CHRISTIAN MESSENGER for the remainder of this year to January 1st, 1879.

FOR ONE DOLLAR. Let them send for it at once.

Mr. Editor, I noticed in the *Christian Messenger* April 17th a communication from the Rev. P. R. Foster in which he speaks of a "Riverdale Station taken up mainly by the Home Mission Board." Riverdale was formerly called Salmon River. Mr. F. correctly states that the new meeting house is about 2 miles from the village meeting house. Salmon River has always been part and parcel of the Tusket Church. As many of our church members throughout the country have to walk 5 and 6 miles to worship and many other places are entirely destitute of preaching, it would be pleasant if our Board would take up some of these stations and furnish supplies. If they cannot it leaves a query why Salmon River should have special favors. There are five or six Baptist ministers within an hour's ride of the place and there are 3 houses of worship within a short distance. One owned by the Free Baptists, one by the African Baptists, another by the white and colored people, Baptist.

We take it for granted that our brethren who have charge of Home Missions have good reasons for the course they pursue with respect to each of the mission stations under their care, and we doubt not they will readily give any explanation necessary in reference to the above. We have deemed it better to give them an opportunity of doing so publicly than suppress the communication and allow dissatisfaction to exist and perhaps increase.

The sudden death of JUDGE WILMOT on Monday of last week gave a shock to the people of Fredericton, and indeed to those who knew him in many other places. He was out in his carriage at 4 o'clock in the afternoon, and feeling a slight pain in the region of the heart, walked for a few minutes in his garden, but on returning to the house went to his room and was a corpse in a few minutes. In the midst of life's active duties, he had been giving a series of lectures to the Methodist Sabbath School of which he had long been the highly esteemed Superintendent, and on the following Sunday was to give the last one. How striking is the lesson thus taught.

We have been obliged to put aside several other Articles to enable us to comply with a special request from Bro. Boggs, that his letter should appear in our present issue. Our present No. will be found richly freighted with a number of excellent papers and letters, and our readers are assured that there are "more to follow."

The editor of the *Wesleyan* says "Brother Brown is having his little letter to Brother Currie answered with a will," and in an "N. B." rejoices that "Mr. Brown's epistle does not appear in the *Messenger*!" Not so fast friend Wesleyan. Some think the question put is evaded, and not answered at all. We had no desire to interfere in such a title as Rev. D. Currie seems to invite, and should have preferred that the *Wesleyan* had enjoyed the whole controversy on side of which he seems to like so much, and is so often bringing up to favor his

readers with. We have repeatedly heard how averse Mr. Currie is to the admission that he has sustained defeat, even when it is palpable to all, even to his own friends that he has. It may be so again. But truth is mighty and must ultimately prevail. We shall have Mr. Brown's No. 1, in our next.

Notices.

Anniversary of Acadia College and Semi-Centennial Celebration.

June 5th and 6th. The Governors of the College will meet on Tuesday evening, June 4.

Examination of classes in the Academic department during the day, Tuesday, and the forenoon of Wednesday. Public exercises connected with graduation in that department Wednesday afternoon.

Business meeting of the Associated Alumni Wednesday at 4 o'clock. Oration before the Alumni Wednesday evening, by Rev. C. H. Corey, A. M., of Richmond, Va.

The commemorative exercises of the Semi-Centennial will be held in the Baptist Church on Thursday, Rev. E. A. Crawley, D. D., will give an address on The Development of Education in connection with Acadia College. Rev. J. M. Cramp, D. D., will present a Review of the Religious History of the Institutions at Wolfville.

Biographical notices of Alumni and former students will be communicated by Rev. D. W. C. Dimock, Rev. S. W. De Blois, B. H. Eaton, Esq., and H. C. Creed Esq. At the close of these exercises the graduating Class of the College will receive their degrees and the Annual Prizes will be awarded.

The Alumni with invited guests will dine together in the afternoon. After dinner the time will be given to impromptu addresses and reminiscences and the consideration of plans for the further development of our educational institutions.

The Secretary of the Executive Committee sent notes of invitation to former students, so far as he could learn their address. The imperfections of the lists and the frequent changes of residence make it impossible to reach all in this way. It should be understood that the Committee desire that, as far as possible all who have been students in the College or Academy, should be present at the approaching Anniversary.

A. W. SAWYER. Wolfville May 17th 1878.

BAPTIST ANNIVERSARIES.

THE NOVA SCOTIA WESTERN ASSOCIATION will be held with the Pine Grove Baptist Church, Middleton, Annapolis County, commencing on Saturday, June 15th, at 10, A. M.

THE N. S. CENTRAL ASSOCIATION will be held with the 1st Cornwallis, (Canard) Baptist Church, commencing on Saturday, the 22nd day of June, at 10, A. M.

THE N. S. EASTERN ASSOCIATION will be held with the Amherst Baptist Church, commencing on Saturday, July 13th, at 10, A. M.

THE PRINCE EDWARD ISLAND ASSOCIATION will hold its annual session with the Church at East Point commencing on Saturday July 6th, at 10 o'clock A. M.

THE N. S. HOME MISSIONARY UNION will hold its Sixth Anniversary with the Baptist Church, at Canard, Cornwallis, on Friday, the 21st day of June, commencing at 10, A. M.

THE N. B. WESTERN ASSOCIATION will be held with the Baptist Church at Keswick, commencing on Tuesday, the 25th of June, at 2.30 p. m.

THE N. B. EASTERN ASSOCIATION will be held with 1st Baptist Church at St. Martins, commencing on Tuesday, July the 9th, at 2 P. M.

THE N. S. WESTERN ASSOCIATION. The delegates and friends who contemplate attending the N. S. Western Association will please give notice of the same to either of the subscribers at Middleton on or before the 5th of June, and state if coming with their own private teams or by rail. Due notice will be given by the Managing Committee through the *Christian Messenger* of their location.

By Order of Managing Committee, JONATHAN WOODBURY, SAMUEL ROOP. There will be a meeting of the Board of Governors, in the Hall of the temporary College Building on Tuesday, June 4th, at half past seven o'clock, P. M.

ASSOCIATED ALUMNI OF ACADIA COLLEGE. The annual business meeting will be held in Vestry of the Baptist Church at Wolfville on Wednesday the 5th of June next at 4 o'clock P. M.

The Alumni Oration will be delivered on Wednesday evening June 5th, at 7 1/2 o'clock in the Baptist Church Wolfville by Rev. Charles H. Corey M. A. President of the Richmond Institute, Virginia. Admission 15 cents.

The Alumni Dinner will take place on Thursday, June 6th, immediately after the close of the Anniversary proceedings.

B. H. EATON, Secretary A. A. C. Halifax, May 21, 1878.

NOTICE.

Brethren and friends who intend coming to the Annual Meeting of the Home Missionary Union, and the Central Association, will please send in their names to Otis Eaton, Clerk of the Church, or to the pastor S. B. Kempton, Canard, as soon as they can conveniently. State whether coming by train or otherwise; and what day they will be likely to arrive. Kentville is the nearest Railroad Station to the place of meeting.

- By order of the Church, S. B. KEMPTON, Pastor. Canard, May 18th, 1878.
- RECEIVED FOR FOREIGN MISSIONS.
- Per Mr. Chas. Covey, Indian Harbour West.....\$7.25
- Per Rev. W. P. Everett, Point de Bute Baptist Church.....2.62
- Point Midgie Baptist Church.....2.25
- R. D. Rice Esq., Cow Bay N. S.....5.00

Your truly,
St. John, N. B., 1878.
RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.
Amherst—Miss Black.....\$15.00
Upper Stewiacke—Mrs. A. N. Cox 4.18
Halifax, May 28, 1878.

The next Session of the Hant's Co. Pastor's meeting will be held at Windsor on Monday, June 3rd, at 10 o'clock, A. M.

CORRECTION.—The \$6.50 for Foreign Missions from Hammond's Plains acknowledged in *Christian Messenger*, Jan. 30th, should have been from H. P. Le Sabbath School, per Jonathan Haverstock.

Acknowledgments.

Mr. Editor, Since the commencement of the present year, the three sections of the Bridgetown Church made me donations, amounting to the noble sum of \$185.00, mostly in cash. A similar amount was presented last year, but was not reported at the time. May the richest blessings, both temporal and spiritual rest upon the generous and large-hearted donors!

J. CLARK.
Letters Received.
T. P. Davies, Esq., \$2. C. W. Sanders, Esq., 21.50. S. Clarke, Esq., 19.50. J. M. Parker, Esq., \$1. M. Kinsman, Esq., \$3. Rev. E. N. Archibald, 5 subs. J. Richardson Harris, Esq., \$4. John Barnes, \$4.

PATENTS
To Inventors & Manufacturers

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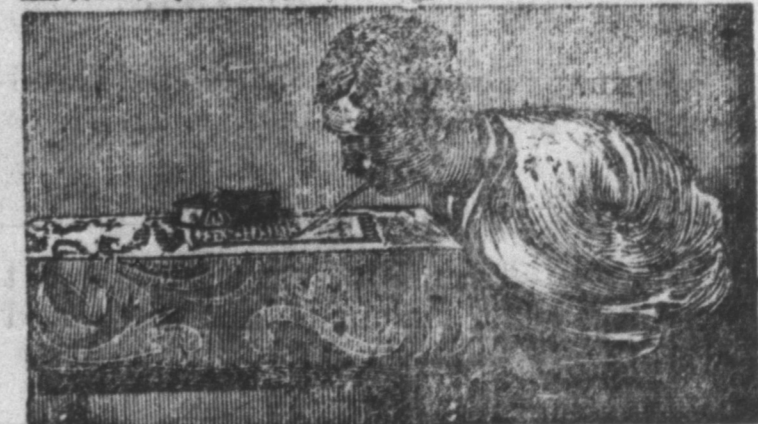
THE mail for the UNITED KINGDOM per Canadian Packet, via Rimouski, will close at this office every FRIDAY at 4.30 o'clock, p. m.
H. W. BLACKADAR, Postmaster.
May 15.

POST OFFICE, HALIFAX, N. S., 18th May, 1878.

NOTICE. COMMENCING from the 25th instant, the Mails for GAYS RIVER, MIDDLE and UPPER MUSQUODOBOIT and MEAGHER'S GRANT will close at this office on the mornings of TUESDAY, THURSDAY and SATURDAY, instead of Monday, Wednesday and Friday, as heretofore.
H. W. BLACKADAR, Postmaster. May 20.

ELEVEN YEARS A DRUNKARD.

An unassuming narrative of the terrible and thrilling experience of THOMAS DONER, who lost both arms through drink, and has written this book with his teeth. (See out.)



Thomas Writing his Book.

KIND Parents—Being deprived of both my arms by whiskey, I take this method of gaining notice by introducing to your honorable notice my past life. Although chastened and subdued in spirit by the suffering and loss I have borne through intemperance, I am thankful to that good Being through whose mercy I was saved from dropping into a drunkard's grave, to fight against this precursor of crime and misery that has robbed me of my arms, and I am called away to that heavenly land, where trouble and sorrow never come, and where, as far as these state-ments are concerned, I am willing to be judged at least.

This book is neatly illustrated, and is worthy of the consideration of all temperance workers—It costs THEE BODE FOR THE TIMES.
It delineates the First Step, the Second Step, the illness and remorse produced by them; the drunken revelling at houses of debauchery, fights, stabbings, suicides of drunken comrades, and thrilling incidents in army and hospital life; the degradation and woe produced by drunkenness vividly set forth as a living picture.

A WORD TO AGENTS.—One agent rears us that he can clear \$50 per month. He sold two hundred books in four days. Another agent sold fifty copies, and the refused a school at \$45 per month, books and postage included, and is now selling. A lady in Battle Creek, Michigan, sold fifty-seven books in one afternoon, and sold fifty hundred in a short time.
THIRTY THOUSAND copies have already been sold, and we have a new edition of Ten Thousand in the hands of fully illustrated. They sell like hot cakes. Prices are as follows: Single copy, 25 cents. Twelve copies, \$2.00, sent post-paid. Twenty-five copies, \$4.50, Fifty copies, \$8.00, and One Hundred copies, \$14.00, express charges added. We are willing to send books C. O. D., by express, but 25 to 50 cents will be charged by sending money order or registered letter. Now friends, if you send for 100 books, you will get \$17 for selling them at 25 cents each. If you sell 200 in four days, you get \$44.00, or \$55 per day. But you will not often sell so many. Most agents will average from \$2.00 to \$3.00 per day, by giving their time to it. We make the above statements from practical experience, and feel assured that those who may engage in selling these books will not be deceived or disappointed.
To Agents, and then deliver, to not the most successful way to make sales. Take the books along with you, and sell as you go. Most people rather buy, than subscribe for a book. It takes too much time to canvass, and then deliver.
Write your name, POST OFFICE, COUNTY and STATE, plainly, and remember WHERE to send, and WHO to send to. Be sure to make no mistakes. Send 25 cents for sample copy.
Address ASHOLD BROS., 875 Broadway, N. Y.
April 17.

MAIL CONTRACT

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon on FRIDAY, the 25th June, for the conveyance of Her Majesty's Mails, six times per week each way, between Newport and Newport Station

under a proposed Contract for four years, from the 1st OCTOBER next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of tender may be obtained at the Post Office of Newport and Newport Station, or at the office of the Subscriber.
F. M. PASSOW, Post Office Inspector.
Post Office Inspector's Office.
Halifax, 17th May, 1878. May 22.

Dr. William Gray's Specific Medicine.

The Great English Remedy will promptly and radically cure any and every case of Nervous Debility and Weakness, result of Indiscretion, excess or overwork of the brain and nervous system; is perfectly harmless, acts like magic, and has been extensively used for over thirty years with great success.
Price, \$1 per package, or six packages for \$5, by mail free of postage. Full particulars in our pamphlet, which we desire to send free by mail to every one.
Address, WM. GRAY & CO., Windsor, Ontario, Canada.
For sale by all Druggists, J. K. Bent, H. A. Taylor, J. Godfrey Smith and Forsyth & Co., Agents, Halifax, Aug. 1, 1878.

The Story of the Bible Lesson.

FOR THE PRIMARY CLASS.
Nebuchadnezzar's grandson, Belshazzar, was now king. He did not fear the God of Daniel, but worshipped idols. One night he made a great feast, and invited a thousand of his lords and many ladies. He ordered the gold and silver cups, which Nebuchadnezzar had taken from the Temple in Jerusalem, to be brought out from the idol-temple, where they were kept. When they were drinking wine from these sacred cups, and praising their idol-gods, suddenly a hand was seen writing on the wall. The king's face was dark with fear, and he shook so that his knees knocked together; though the wise men were sent for; but, though great rewards were promised, none could read the writing. At last the queen, the king's mother, came in, and told them to send for Daniel. He came; but before he would read or explain the writing, he told the king plainly that because of his wickedness this thing was sent. Then he read these three words on the wall: MENE, TEKEL, UPHARSIN. They meant numbered, weighed, divided. The days in which Belshazzar should be king, were numbered; he was weighed, and seen whether he was good or wicked; his kingdom was divided, and given to the Medes and Persians. That very night Belshazzar was killed; and Darius, the Mede, was king.