

do with me, but when they thoroughly understood I was free from all Government connection, then they received me gladly, and now wherever the missionary goes he is always welcome. There is another difficulty—namely, the tolerance of the Hindoo. According to the laws of Manu, a King must respect the gods of the conquered country. The Hindoo will admit your religion is better than his, and say you must have been excellent people in a former birth to get and keep all this religion. The killing of a cow, killing a Brahmin, and leaving one's own religion are the three unpardonable things to a Hindoo. So far as speaking the Bengalee or Sanscrit is concerned, I say the mouth of a Welshman is just formed for it. I have been hesitating whether I would say this or not; I think there is no harm in it. I came before the Committee of the Baptist Mission, was accepted, and allowed to remain a few months at College before going out to India. When I went back to College, I thought I might as well try to learn something of the language of India, and I got hold of a Bengalee grammar and testament. I committed the grammar to memory, read as much as possible, either rightly or wrongly I cannot tell; but when I arrived in India, I could read and put sentences together, and in less than four months afterwards I could preach on the road. Supposing now that I could do that, and I am sure no one had suspected me of possessing supernatural powers—others can do the same. I would go to any young man offering himself as a missionary to India, put in his hands Dr. Yates' "Introduction to Bengalee," and say, "There it is; if you cannot learn it in four months you had better give it up." I would give him no help; it is to a man's advantage to lay a good foundation, because if he does not learn the language the first year, he never will; at any rate, that has been Mr. Marshman's maxim ever since I have known him, and all going to Serampore were required to do it. You profess to be the people of Christ, and you must be like Him. He was moved with compassion in seeing the multitudes. The physical sufferings of the people of India are very great. Look at their houses, and you will find nothing inside them. You hear of the wealth of India, of how the Prince of Wales has slept on silver beds, and all that, but for the millions of people there is not a chair or bed, nor a table in the house. There is nothing between the food and the mouth but the hand. There is nothing that is morally good. The gods cannot give it, moral actions are of no value. Their meritorious actions are these—giving to Brahmins, to beggars, bathing in the Ganges, and going on a pilgrimage. They evade moral responsibility by saying, "God compels me to do good or bad." The Hindoo is exceedingly sensitive about the honour of his family, and rather than that his family should be dishonoured, murder to him is far better. Women of England, daughters of England, can you look upon the terrible misery of these people without some feelings of horror and sympathy? The Government has legalised the re-marriage of Hindoo widows, but cannot compel it, and it cannot prohibit early marriage, because the people would appeal to the Queen's Proclamation of 1858, which secures to the Hindoo all his religious rites and privileges. You Christian people must therefore go to work; you have been taught better; you have experienced all the privileges and honors of Englishmen; you must come to the rescue. (Applause.) Now I will show a brighter panorama before you for your encouragement. First of all, there is a country comprising 260 millions of people, and the paramount power of India is Christianity; God has given you the country, and all hindrance is removed. And not only have you got the country, too. (Hear.) Consider its enormous trade. Forty years ago the foreign trade was £14,000,000, last year it was £100,000,000. All this money thus flowing to India enriches you. God then says: "I have given you the country and the wealth of that country, now you give back a little of that money in order to establish my kingdom"—and if you do not, the Russians are near, and God will soon find a people who will. God has been so faithful to us; and if we would have him continue to us the sovereignty of the Empire of India, then you must be faithful to God. There is a large number of people in my district who can read, and scarcely a village where there is not a school. We have, as you heard, a large number of tracts to distribute, but if there were no people to receive them, of what use would

they be. I distributed during one year 5000 portions of the Scriptures and 10,000 tracts amongst people who could read. The schools were not the product of the Government. There have always been people who could read in India, and we are under obligation to the schoolmasters for teaching lads to read. They often treasure what we give them, and die with it in their hands, declaring they believe in Christ. You know Buddhism existed 600 years before, and 600 years after Christ, and Hindooism was overturned by the democratic character of the Buddhist system. But we carry to India the truth, where all is error—a conquering truth which overturned the idolatry of the Greeks and Romans. The apostles declared that it is "mighty through God to the pulling down of strongholds." We carry truth to India to meet the moral wants of men. We bring them face to face with God—with a Saviour, and with glorious immortality, instead of transmigration of soul and body. Hindooism is old, but the truth is older. The Hindoo system is complicated. There is no rest to the Hindoo mind, on account of the many Gods and systems, but we go with the simple truth of Christianity, and we can fully understand the force of that declaration of the Redeemer—"Come unto Me all ye that are weary and are heavy laden, and I will give you rest." There is no rest for sinful men except in the Redeemer Himself. We bring forward that truth, and on that men can rely. Hindooism has absolutely failed to improve the moral condition of the people, but under it they sink lower and lower. When I look at the intense misery of the population, and at the apathy of the people of England, I stand aghast almost in horror. You have splendid music, splendid chapels, the best of sermons, everything thoroughly good; and when you look at India with all those moral evils, one scarcely knows where Christianity is. The first lesson for us to learn is self-denial, and if we do nothing for the heathen world, there is a negation of the very first principle of Christianity.

The Christian Messenger.

Halifax, N. S., June 14th, 1876.

OUR ASSOCIATIONS.

With the present week will commence our assemblies of the churches of the Province in solemn convocation, at their several Associations. The first very appropriately meets at Yarmouth. We were hoping last year that the railroad would be sufficiently advanced to take us on from Digby, so that we might meet with our brethren in the west without spending two days on the way from Halifax. In this, however, we are disappointed, and must hope that before another year expires such facilities may be afforded. The first Baptist Association in these Provinces was established in the Western Counties, where the genuine spirit of confraternity is, we believe, still, more prevalent than in most other parts of the province, where the churches are farther distant from each other.

Three quarters of a century have passed away since that first gathering took place "in the meeting-house in Granville," when, on June the 23rd, 1800, at 10 o'clock in the morning "Brother Joseph Dimock, by appointment, preached the Introductory Sermon from Isaiah xlv. 17."

Brother Joseph Dimock was chosen, Moderator; and Edward Manning, Clerk.

There were present on that occasion, "Brother Thomas H. Chipman, Minister, and Timothy Rice and Abner Hall, messengers for the first Baptist Church in the County of Annapolis." Brother Enoch Towner, minister of Digby; Brother James Manning, minister of the Second Baptist Church in the County of Annapolis; Brother Theodore S. Harding, minister of Horton; Bro. George Dimock, messenger from Newport; Bro. Joseph Crandal, minister from Sackville, N. B.; Bro. Harris Harding, minister from Yarmouth; Bro. Edward Manning, minister from Cornwallis; and Brother Jos. Dimock, minister from Chester.

These have all passed away, and now "rest from their labors," and truly "their works do follow them." It is said in the Minutes of the Association: "Read Letters from different Churches expressing their desire to be received into the Association, and communicating something of what God had been doing among them, which afforded our souls comfort."

The true spirit of Missions existed

amongst them, for we find that they made appointments for three of their number to go and assist the church at Newport; and arrangements were made for brothers Edward Manning and Joseph Crandal "to go to St. John to assist a people there to come into the gospel order, and ordain their minister," &c.

Here, then, we have an early example of the sympathy and co-operation which existed amongst our ministers and churches, when so widely separated from each other. Much of the history of these times is unwritten—a few fragmentary Minutes only are left on record, and from them we may learn a very practical lesson, and should endeavour to do likewise. If with the addition of numbers we had made corresponding advances in the missionary spirit and devotion to Christ's cause, our position would be to-day, we believe, greatly in advance of what we now find it. Our organizations may be more complete, and we have more of the machinery by which the gospel may be carried to the regions beyond; all that is now wanted is more of love to Christ and to those for whom he died, and a greater readiness to use our powers in helping to bring sinners to the Saviour. If this same spirit should prevail and animate every minister and messenger who comes as a delegate from the churches to their respective Associations, for the approaching few weeks, we may hope that the Revival which has been seen in some of the churches, will soon spread over the whole, and become general and be continuous and permanent.

"The Wonderful Career of Moody and Sankey in Great Britain and America, together with the Trials and Triumphs of Faith, as illustrated in the lives of Patriarchs, Prophets, Kings, and Apostles. By Rev. Robert Boyd, D. D. Embellished with likenesses of the American Evangelists, Dr. Boyd, and eleven other full-page engravings.—John Killam, Sen., Yarmouth, Nova Scotia."

We have examined the book of which the above is the title page, and find it all that is represented. It consists of four parts. Part 1, Trials and Triumphs of Faith, or Scripture examples—from Abel all through down to the Apostle Paul. Part 2, Moody and Sankey. History of their early life. Part 3, The wonderful career of Moody and Sankey in Great Britain. Part 4, A complete history of the career and work of Moody and Sankey in America.

The writer says in his Preface in reference to himself:

A few years ago I was the pastor of a loving, faithful, and working church, in that most stirring and bustling city, Chicago. My congregation was large and attentive; conversions were frequent and numerous; I was happy in my work, and my time occupied with it from morning to night. I had no time to write for the public, and never expected to be the author of books, but God laid his afflictive hand upon me, and paralysis left me almost as helpless as a child. Oh, it was a dark and trying day when I had to leave my loved work, and bid farewell to my dear people!

Determined to work as long as I could for my beloved Lord Jesus, I sent forth book after book which were well received by the Christian public. Soon communications began to reach me of the good they were doing. From the crowded city and the quiet village; from our patriot soldiers on the tented field, and from the hospitals filled with the wounded; from the pastors of churches, and teachers of Sabbath Schools, came frequent accounts of conversions through my writings. I now began to have a glimpse of the reason why God afflicted me. I found that I was addressing a much larger audience than I had ever done before, and that my affliction, so far from hindering, had greatly increased my usefulness. This was a great comfort to me and caused the song of gratitude to God to ring out of the dark night of my trouble. The master had led me in a way that I knew not, and to Him I gave all the glory.

Then came the great Chicago fire, in which my looks and the stereotype plates were destroyed, thus putting my works out of print. This was again a trial of faith, and I recognize the goodness of God that I have so soon found a publisher of well-known enterprise, to send forth all my works on the great errand of preaching Christ crucified; and I earnestly ask the prayers of the Christian reader, that they may be abundantly blessed in leading souls to Jesus, the "WORLD'S HOPE," and to build the fabric of their trust for eternity upon "THE ROCK OF APES."

The publisher of this work is one of our Yarmouth men of enterprise and energy, and we hope he may find for the volume a ready and extensive sale, carrying it into the homes of hundreds and thousands, so that the faithful work of Moody and Sankey and of Dr.

Boyd may multiply itself on every hand, and be the means of bringing many more, by reading, to experience the triumphs of faith than have done so by hearing those celebrated men.

AN OUTLINE OF THE HISTORICAL EVIDENCE OF THE TRUTH OF CHRISTIAN RELIGION, by Alexander Macknight, Professor of Theology, Halifax, N. S. Mackinlay, Halifax. Price 25 cents, postpaid to any address in the Dominion. This pamphlet of 77 pages comprises a valuable epitome of authentic history of Christianity and who the early Christian teachers were, and what the so-called fathers of the first and second centuries believed and taught. Here is given, in small compass, much of what is of value in their writings, given in English, and what can only be obtained after years of study in the languages in which they wrote. Professor Macknight says in reference to his mode of proceeding: "The plan of our investigation shall be simple. We shall first show that Christianity is substantially the same religion as it was seventeen centuries ago; and then endeavour to trace it through the scanty remains of primitive antiquity to the time of its alleged origin."

He then goes back through the writers of the second and the first centuries and so connecting them with writers of the New Testament, brings forth from the teachings of each the unquestionable evidences of the divinity of Christianity. From the region of myth, legend, hallucination, or imposture he brings forth solid argument for the facts of the Christian religion in its creed, its morality, its worship, and its Scriptures. We heartily commend a perusal of this book to any who may be troubled with honest doubts from want of information on the points of which it treats.

Home Missionary work is done by the churches of St. John, city and county. They are formed into a sort of Society or Committee for securing contributions towards supplying the gospel to destitute parts of that county. An appeal recently published, signed by Mr. J. March, mentions twenty or thirty places where this work is much needed. Mr. M. says:

"In a few of these localities there is occasionally preaching, but only occasionally, and in many of them a sermon has not been preached for years, although the desire to hear the gospel is so great that an announcement of preaching at a given point will bring together persons from miles around, all anxious to hear of the way of life and salvation."

Such an appeal should not be in vain.

The Governors and Trustees of the Mount Allison (Methodist) College, at Sackville, N. B. have by resolution declared their "readiness, to the fullest extent compatible with the interests of our College and the rights and privileges of the students of Mount Allison, most cordially to co-operate with the proposed University of Halifax," and have nominated two persons as suitable representatives to be submitted to the Lieut.-Governor for appointment as Fellows of the University.

Truth is mighty and must prevail. The following extract from a New York paper is another indication of its progress:

"EPISCOPAL BAPTISM." Dr. Stephen H. Tyng, jr., is an "advanced" rector. Keeping within the letter of Episcopal requirements and canons, in his chapel he has uncanonical service, and women are allowed to exercise their gifts. Last week he secured the baptism of the First Baptist church, and baptized several converts who were unwilling to go into the Church in any other way."

We have just received a copy of Volume 4 of the Statistics obtained by the Census of 1871. The volume is more varied in its contents than the preceding ones. The early history of the Dominion in regard to Censuses is given in the Introduction. Its bulk is greatly increased by the reading matter being in both French and English. We were hoping to have seen some correction of the palpable errors in the previous volume on the Population by religious denominations, but have not been able to find any.

"The Evangelical Churchman" is a new paper just started in Toronto. Its name well describes its character. It is well got up and will doubtless be a power in promoting evangelical views among Churchmen.

"FAST OR FEAST.—A Pastoral Idyll" a neat book of 40 pages published by Lee and Shepard, Boston. Its object appears to be to set forth the relation of the pulpit to social life.

Hon. Judge McCully and his daughter returned on Monday last from a visit to the United States. His friends will be glad to learn that his health is much improved since he left Halifax two or three months ago.

The Halifax Philharmonic Society announce two concerts to be given in the Rink on the 21st and 22nd insts., in which the celebrated Boston Philharmonic Club will take a prominent part.

NOTICES.

BAPTIST ANNIVERSARIES, 1876.

The NOVA SCOTIA BAPTIST HOME MISSIONARY UNION will hold its Fourth Annual Session in the Temple Church, Yarmouth, commencing on Friday, the 16th day of June, at 10 o'clock, A. M.

The NOVA SCOTIA WESTERN ASSOCIATION will hold its Twenty-sixth Annual Session with the Temple Church, Yarmouth, commencing on Saturday, the 17th day of June, at 10 o'clock, A. M.

The NOVA SCOTIA CENTRAL ASSOCIATION will hold its Twenty-sixth Annual Session with the Hantsport Church, commencing on Saturday, the 24th day of June, at 10 o'clock, A. M.

The NOVA SCOTIA EASTERN ASSOCIATION will hold its Twenty-sixth Annual Session with the Church at River Hebert, Maccan, Cumberland County, commencing on Saturday, the 8th day of July.

The NEW BRUNSWICK WESTERN ASSOCIATION will hold its Twenty-ninth Annual Session with the German Street Church, St. John, commencing on Tuesday, the 27th day of June, at 2 o'clock, P. M.

The NEW BRUNSWICK EASTERN ASSOCIATION will hold its Twenty-ninth Annual Session with the Baptist Church at Hillsboro, commencing on Tuesday, the 11th of July, at 2 o'clock, P. M.

The PRINCE EDWARD ISLAND ASSOCIATION will hold its Ninth Annual Session with the Church at Brudenell, Montague Bridge, commencing on Saturday, the 15th day of July, at 2 o'clock, P. M.

THE NOVA SCOTIA EASTERN BAPTIST ASSOCIATION.

Delegates are requested to send their names to the subscriber, on or before the first of July, to enable the committee to make arrangements for their entertainment.

Persons attending the Association will come by Friday's train. Teams will be at the Station on Friday evening for Delegates.

JOSEPH SEAMAN.

Barronsfield June 9, 1876.

RECEIVED FROM WOMEN'S MISSIONARY AID SOCIETIES.

Canso, Miss L. S. Whitman.....\$10.00
Great Village, Mrs. M. P. Freeman..... 11.00

M. R. SELDEN, Sec'y.

Halifax, June 17, 1876.

TO THE WOMEN'S MISSIONARY AID SOCIETIES IN NOVA SCOTIA.

The N. S. Central Board recommend the Societies in the churches with whom each of the Associations and Conventions meet this Summer, to hold a Missionary meeting among themselves during the Session, at such time and place as may be found most convenient.

By order of the Board,
M. R. SELDEN, Sec'y.

THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION.

will meet in Hantsport, Hants Co., on Saturday, June 24th, at 10, A. M.

Delegates are requested to forward their names to the subscriber on or before the 20th of June, to facilitate arrangements for their entertainment, of which they will receive notice in due time.

C. I. MARGESON.

Clerk of Hantsport Baptist Church.
May 22nd, 1876.

N. S. WESTERN BAPTIST ASSOCIATION.

Delegates and friends who expect to attend the annual meetings of the Home Missionary Union, and the Western Baptist Association, which convene with the Temple Church at Yarmouth on the 16th and 17th June, will please forward their names and address as soon as possible, to J. C. Anderson Esq., Yarmouth, so that suitable accommodation may be provided.

Delegates and visitors to the Home Missionary Union, or Association, who come via Steamers "Edgar Stuart" or "Dominion" will receive return tickets free, by presenting a certificate from the Secretary of the Association—and those who come via coach from Shelburne or Weymouth will receive a reduction of half the return fare.

A Concert of Sacred Music from the works of Handel, Haydn and Mozart, accompanied on the organ will be given by the "Yarmouth Choral Union" at the "Temple" on the evening preceding the meeting of the H. M. Union, June 15th 1876.

J. B. KINNEY, Church Clerk.
Yarmouth, May, 26th, 1876.