

then, and on coming out of the bank the first person I saw was one who owed me seventy or eighty dollars for professional services. I spoke to him in a friendly way and asked him for a portion of the amount, not doubting for a moment but that he had been placed in my way by the Lord, and that he would give me the required amount; he answered, however, that he had none to give me. I went home, but I had only been there a short time when a man came in, and handed me a cheque for twenty-five dollars, saying that a lady had given him it a week ago, but that he had forgotten all about it until a few moments ago, when he felt compelled, though it was not convenient, to put on his hat and come and hand it in at once. Some of their patients had children and they found it necessary to have a home for them, as they could not keep them in the Consumptive's Home. It would not have been good for them. We therefore bought a house across the way, and the children—at first only two—were established there. The mothers of these died happy in the knowledge that they would be cared for in a nice home, and the children are now grown-up, and one of them is an earnest and able assistant in the hospital, and both are good children.

WE ESTABLISHED A CHAPEL
besides holding family worship every day, and many patients are converted. One of the most striking of these cases was that of a profane man who would not believe that God could forgive so dark a sinner. I told him that 'God says he will save you and yet you say He won't; you make Him a liar.' He was much struck; a change came over his whole countenance, which lightened up, and until his death, shortly after, he was a happy man. I learned afterward that

HE HAD MURDERED HIS WIFE
and been sentenced to be hanged, that the sentence was commuted to imprisonment for life in the State Prison, but at the end of ten years he had procured his pardon on the condition that I would receive him into the home. The gaoler had not told me his history, as he was afraid that if he did I would not receive him. I would have, however. Who was I that I should refuse? A church was needed in the district in which the home was situated, and we purchased one, and a sabbath school was started, and meetings, and a good work was done. We had altogether seven houses in that section, but still more room was wanted as patients were being turned away every day. I heard of a place near the city, and finding it well situated with a mansion, green house, &c., upon it, I thought that it was the very thing. On enquiring the terms upon which it could be bought, I was told that

THE OWNER HAD REFUSED \$125,000
for it. After some time it was offered to me for \$90,000, and I purchased it. Of this amount \$30,000 has already been paid. I put a story underneath the mansion and a story on top, and added a wing, and then prepared to move in. This was in December, and the days fixed were very cold indeed, so that we found it impossible to move the patients. We could not afford to wait, however, so we prayed that the day fixed for the final removal might be warm and quiet, and not one patient caught cold. They were all as happy as children the first night in the new home. Now the building has seven wings, and we have 70 patients besides 27 children of patients in the orphanage. We have a chapel and a sabbath-school. We have also established a home for people suffering from incurable spinal diseases. I had heard of a case of a woman and wished to do something for her; but first tried to interest some rich fellow-members of her church in her, but did not succeed. I spoke of her to a lady and she asked me why I did not take her to the home; I answered that I had no place for her. The lady said, if you take her and provide a place I will give you a thousand dollars. I took her. I fitted the lodge up for her and for like cases. We have besides a college for black people in the South. I hold in the city of Boston a consecration class, in which young people are fitted for work and trained in faith. In the sixteen years we have received in answer to prayer over five hundred thousand dollars, and we have no doubt that in the future we will have as much more. People have prophesied that the work would go to smash, but it has not, and if it does we will go down with flying colors.

The sphere of Christian duty is not there nor yonder; but here, just where you are.

S. S. Convention in the Maritime Provinces.

HALIFAX, N. S., Sept. 16th, 1880.

Dear Brother,—
We beg to announce that the Tenth Annual Convention of Sunday School Workers in the Maritime Provinces will be held in Moncton, N. B., on Saturday, October 16th, and following days.

The Committee recommend the following programme:

FIRST SESSION.—*Organization Meeting.*—Saturday, 4 p. m.; Devotional Exercises; Nominating Committee; Election of Officers and Committees; retiring President's address; Singing, prayer; Reports from Schools.

SECOND SESSION.—*Welcome Meeting.*—Address of Welcome; Address of President elect. Appropriate Addresses.

THIRD SESSION.—Relation of Sunday School work to the future of our country.

FOURTH SESSION.—The importance of regular and punctual attendance of Teachers and Scholars and how it may be secured.

FIFTH SESSION.—Reports of Delegates to the London Centenary Celebration.

SIXTH SESSION.—Primary Classes.

SEVENTH SESSION.—Reviews, with practical illustration.

EIGHTH SESSION.—Some of the responsibilities of S. S. Teachers.

The above programme to be subject to modification by Convention.

After opening of each subject briefly, an opportunity will be given for short addresses by delegates.

The discussions of subjects will be opened by gentlemen appointed for that purpose, and sustained by members of the Convention.

In addition to Pastors and Superintendents (who are *ex-officio* members), the Convention consists of one delegate from each Sunday School throughout the Maritime Provinces.

Delegates wishing to travel by Intercolonial and P. E. I. Railways, or by Steamers of the P. E. I. Steam Navigation Company, paying one first-class fare to the Convention will be entitled to return free of charge; by the Windsor & Annapolis, Western Counties and Halifax & Cape Breton Railways, return for one third of one fare.

On behalf of the Executive Committee,

S. WADDELL, Sec'y.

For the Christian Messenger.

Central Sabbath School Convention.

The Sabbath School Convention of the Central Baptist Association, held its Annual Session at Port Williams, on Thursday the 16th inst.

E. M. Beckwith, Esq., of Canning, was elected President, and Henry Lovett, Esq., of Kentville, Secretary.

Letters from about 20 schools were read by Andrew Shaw and James Craig. The next session is to be held at Upper Aylesford. An invitation was also extended by Falmouth, for which the Convention expressed its thanks.

Discussion of several subjects occupied most of the day: "The best methods of teaching various classes so as to secure attention." "The relation of Sunday School Instruction to public worship," the "relation of Sunday Schools to the future of the country," "How can scholars so interest teachers as to make the teachers prompt and regular in attendance." (Now, Mr. Editor, don't change the statement of this last subject. It is correctly written.)

The subjects were discussed by Revs. Dr. Welton, E. M. Saunders, S. W. DeBlois, J. Murray, D. Freeman, Geo. Armstrong, and Brethren J. W. Bars, Andrew Shaw, H. Lovett, Jas. Craig, and others.

Dr. Welton taught the Convention the Lesson on "The Trial of Abraham's faith." The choir gave good music, and the services were good.

It is to be regretted that many schools did not report to the Convention. A committee was appointed to report next year on the State of Sunday School work in the Schools of the Central Association.

New Glasgow was startled on Wednesday by a report that the Halifax Mining Company's mine was flooded. There were about 250 men in the pit at the time, but providently they were all rescued in about two hours. Nine horses were lost.

For the Christian Messenger. Home Missions.

The Home Missionary Board met in regular monthly session in the vestry of the First Baptist Church, Yarmouth, on Monday 13th inst.

The officers of the past year were re-elected, viz.: A. C. Robbins, Esq., Chairman; Rev. G. E. Day, M. D., Vice-Chairman; Rev. A. Cohoon, Cor. Secretary; W. A. C. Randall, M. D., Recording Secretary; J. C. Anderson, Esq., Treasurer; and James Crosby, Esq., and Rev. A. H. Lavers, Auditors.

Treasurer's statement showed that \$439.91 had been received since closing the accounts.

GRANTS.

1. To the Shelburne field, \$125.00 for the year beginning Aug. 1st, 1880.
 2. To the Fairville field, \$150.00 per year.
 3. To Folly Lake Church, \$20.00 for six months from Aug. 1st, to assist them in securing the services of Rev. S. Thomson, one fourth of the time.
 4. To Bro. Fillamore, \$100.00 for the year beginning Aug. 1st, to assist him in carrying on the work at Appion Road, &c.
 5. To Hawkesbury and West Bay, \$100.00 for the year commencing Aug. 1st, 1880.
 6. To the Hants County field, \$87.50 for three months from the closing of present appointment.
- A. COHOON, Cor. Sec'y.
Hebron, Sept. 15, 1880.

The Christian Messenger.

Halifax, N. S., Sept. 20, 1880.

REGENERATION.

The editor of the *Church Guardian* comes out squarely in defence of the doctrine of Baptismal Regeneration, but seeks to get rid of the difficulties it involves, and the odium of advocating the obnoxious doctrines by a definition. He says Regeneration and Conversion "are two separate and distinct things": "Modern popular theology uses the two terms as meaning the same thing. We hold to the ancient meaning of regeneration which it universally bore for 1000 years, and are not responsible for confusion introduced by modern bodies of Christians. Neither the ancient fathers of the Church nor the compilers of our Liturgy ever heard of regeneration as meaning Conversion, Regeneration meant simply Baptism. In regeneration we were born into the world by means of a natural birth, by regeneration, we were born a second time into the church or family of God by means of a spiritual birth. Regeneration is simply a change of state, (not a change of heart) whereby the baptized person from a servant of Satan, has become a servant and a child of God. By neglect and sin the servant may become disobedient, and the child a prodigal because the privilege alone unto which Baptism introduces us will not save. In a child it precedes repentance or conversion. In an adult conversion precedes or accompanies regeneration."

Here is a sad mixture of what is ritual and what is spiritual. It is, however, perhaps, the most consistent view to be taken of the meaning and value of Infant Baptism, for whilst many Pedobaptists belonging to other bodies profess to hold the doctrine of baptismal regeneration in holy abhorrence, yet the extreme anxiety of their people to have baptism, so called, applied to their children, especially in cases of dangerous sickness, lest they should die without it, shews that they attach to it a meaning very much like this one given by the Church of England organ, and the Roman Catholic Church. They can hardly venture to believe that if the child dies it will go to heaven, unless it has the rite performed over it. At any rate they imagine it is more safe with such baptism than without it. We have known Evangelical Pedobaptist ministers who have had the greatest possible difficulty in dislodging this notion from the minds of their people, even some of the more intelligent of them.

We are at a loss for any scripture foundation for the notion that the salvation of a child, or an adult, rests on any other than faith in the work of Christ. What is regeneration worth except it effects salvation? It is only to "as many as receive him," that He gives power to become the sons of God, even to them that believe on his name." Regeneration accompanies faith. We are chosen to salvation, "through sanctification of the Spirit and belief of the Truth." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." If any

man be in Christ he is a new creature, old things are passed away; behold all things are become new."

Such a new birth as the rite of baptism supplies whether by an immersion which alone represents a birth, or sprinkling, as used by our contemporary, would bring forth nothing but a dead soul, whereas the regeneration of the Spirit produces a living joyous "new heart and right spirit." "The stony heart," is taken away and the regenerate person is "delivered from the power of darkness and translated into the kingdom of his dear Son." We do not want the darkness of 1000 years ago, but the light of the knowledge of the glory of God in the face of Jesus Christ—the glorious gospel of the blessed God. Such regeneration it is and not baptismal regeneration which commences the new life of the Christian. Those who have received this regeneration are ready to shew it forth by obedience to the command of the Saviour to be baptized into Christ, and so put on Christ. Baptism then becomes one of the evidences of salvation, inasmuch as the recipient shews his readiness to obey the commands of the Lord Jesus his Saviour.

THE POPULATION OF CHINA.

A capital illustration of the vast population of this great country may be shewn by a diagram of one hundred square inches—a space of ten inches square, divided into one hundred smaller squares. Each of these squares may represent four millions of people. A comparison may then be easily made between this and several other countries: the population of the United States for instance would be represented by eleven square inches—a space about three and a quarter inches square. France, by ten square inches; Germany, by eleven inches; Great Britain, by eight inches; Russia, by twenty-one. By putting the square inches of these five countries together, it would be found that they would cover but little more than half the inches, of four millions each—contained in China.

We got the idea of this from the *Missionary Herald* which gives information of what is being attempted there in the preaching of the gospel. One of the missionaries—Rev. A. G. Jones writes:

"You will observe that four men propose to deal with over one million of souls. That one fact would serve alone as a commentary for a good many others both in England and China. Sometimes in the recesses of the work, when one's thoughts get time, these feelings of our insufficiency for our task rise very strongly; but as experience grows, so grows also the conviction that 'It is well.' Yet it has its sad side. I recollect one evening in March Mr. Kitts and I were taking our evening walk. The sky was overcast, and a cheerless northeaster was blowing at the time. It was just sunset. As we turned out of a village we met one of our evangelists going off to join his comrade for a journey. He was carrying his bedding and books, and, as he was coming from our house, I, of course, recognized him at once—a smile on both sides, a few parting words, the well-known, familiar Chinese salute, and we again parted; but as we each turned off on his way I noticed somewhat of an expression of well, not exactly of sorrow but as if he felt his position—the utter loneliness of it. He was going with his fellow-worker, it is true; but where were they going? Into a district with more than two hundred thousand people, to take their course amidst spiritual darkness, and to encounter most surely the fierce gusts of natural passion, dislike, and haughtiness from an ignorant and misled people.

"Two men and a bag of books to more than two hundred thousand souls; four men, and books in proportion, to two millions of people; sometimes travelling, sometimes stationary; here well received, there ill-treated; now comforted, and now again cast down! With no lack of zeal to do their work, fitted with the best appliances to be had, drilled in the best principles, and yet limited by error, prejudice, habit, custom, and sin, just as the Church is limited along her whole line of frontier—the called, many; the chosen, few. Such is the state of the field and the conditions of the workers.

THE DIFFICULTIES OF THE WORK.

"No one in England can realize the discouragements and difficulties of the two poor, weak, almost illiterate messengers going forth to be the messengers of the Word of Life to the depraved and neglected of mankind, going in loneliness and in the peculiar isolation produced by their mission, and not feel deeply and intensely for these truly worthy, though unhonored and unknown bearers of the truth. Then, again, how little two men can do! What little reputation they have going, into an inn, or village, or small market town! They are tired, laughed at, argued down, counter-worked, browbeaten, and hindered in a score of ways.

"Surely if our churches at home knew more of their trouble they would expect less and be more patient with the results of teaching and preaching to the Chinese. Surely, too, if they knew the vast numbers to be reached by an infant organization extending itself, without pecuniary profit to any one, in mere filaments of influence, out into the waste around it, they would think less of the expense, and be less ready to carp at the 'cost per head' of church members. There has been—perhaps there is—ground for such a way of looking at it, but if they knew what is the difficulty of shedding upon the world the light which is for the world, they would think less of its small apparent success. They know perhaps, what it is to meet darkness, but to meet organized darkness such as we have here is a difficulty the best proof of which lies in the slow and limited measure of our present success."

EXHIBITION WEEK.

The preparations which have been in progress for several weeks past culminated yesterday, in presenting to the public the various resources of the province, in Art. Agriculture and Industry in the Royal Exhibition Building, erected at large expense, and so well suited for such purposes.

We went to press too early yesterday to give any satisfactory account of the opening ceremonies as they were, and can only say what they were to be.

The opening "Address by General Sir P. L. McDougall, to commence on Tuesday, at 2.30 p. m., would secure a brilliant assemblage, military and civil.

The various committees have been hard at work with the arrangements for making the Exhibition successful.

This afternoon is to have a grand exhibition of the City Fire Brigade on the Exhibition Grounds. This will doubtless be well worth seeing.

The number of entries is very large, and an additional feature is that of a Dog show which will secure a large share of attention.

The interior arrangements of the Exhibition Hall are different from last year. In the centre is a raised platform from which speakers may be heard over the whole building. It may also serve for the musical performances. The Northern half of the ground floor is appropriated to fruit, flowers, and dairy produce, the beautiful fernery flowers and plants and a series of cascades form a fine background to the rich display of fruit on the tables. The Southern part to manufacture of metals, wood, carriages &c.

Upwards of thirty special policemen have been engaged and sworn in, for attendance in and around the Exhibition building.

The Garden Concert and Fireworks this evening promises to be a magnificent affair, having upwards of fifty different pieces, comprising a Flowering Vase, Mexican Sun, Harp, Emblem of Justice, Rose Wheels, Steam Fire Engine, Maltese Cross, Monster Balloon, Grand Exhibition Piece, Tree Piece, bombs, shells, rockets, whirlwind, parachutes, tourbillions, serpents, and many others.

The Provincial Exhibition at Kentville next week will be a grand affair. Facilities will be given by the railways east and west, and other conveyances generally, at one first-class fare, and it will, we doubt not, be attended by thousands. Bands of music will be in attendance. The place of the Exhibition being so central, and in the garden county of the province, will repay persons for some effort to make a visit from the city and the other towns of the province. The lodging committee have spared no pains to provide ample accommodation for visitors in and around Kentville. We hope to make a visit and witness the results of the industry of our friends—the farmers, fruit-growers, stock-raisers, carriage builders, &c., from various parts of the province.

The Baptist Church at Chatham, Ontario, of which Dr. Davidson is pastor, have been in great pecuniary difficulty on account of the debt on their Meeting House. They invited a Council of brethren from Toronto and other places, of which Dr. Castle was made the Moderator, to advise them what to do, so as to save the building from passing out of their hands. It appears that the property cost \$20,000, of which the brethren have paid \$13,000. The Council advise a further effort of the Church to be made to raise about \$2000, and make an appeal to brethren of other churches to raise \$2000, by which means they may be able to retain their beautiful house, and go on without further embarrassment.