

when we tell you it was the grace of Christian liberality? The grace of giving money and means for the relief of the poor, and the support of the church, and for the advancement of the Redeemer's kingdom in the world. How many are graceless in other respects because they are wanting in this particular grace! Giving to proper objects is as much a means of grace, and a part of our religion, as is praying, going to church, taking the sacrament, and reading the Scriptures. Taking up the collection is a part and parcel of our religious worship on the Christian Sabbath; and it is proper for the pastor to introduce it by saying, "We will continue the worship of God by taking up the collection."

The Word of God, under the New Testament dispensation, settles the principle, and fixes the measure of Christian liberality. It is according to ability; or, as God prospers a man. Not a tenth, or one twentieth; but the law reads as follows: "Upon the first day of the week, let every one of you lay by him in store; as God hath prospered him." This is the law of Christian liberality, and there are several points in it worthy of our serious consideration. What are the requirements of this law? Firstly it indicates the method: "Lay by," little by little. Have God's treasury-box in the house. Secondly it prescribes the time: "The first day of the week." Some persons grow so pious that they think it is wrong to attend to money matters on Sunday. This is because professed Christians do not look upon giving in the light of a grace, and a religious duty. Thirdly, the law states distinctly the measure: "As God hath prospered him." As God gives us so, and in like measure, we are required to give to him. Fourthly, the law in the promises defines the extent of its application. "Let every one of you lay by him in store." Every one. Not a few. Rich and poor; young and old; men and women. No one exempt. This is God's law of Christian liberality.

This law has many features to recommend it. The plan is systematic. It requires frequent settlement. Once a week. The intervals should not be too long, or God is certain to be defrauded. We are liable to forget the measure of prosperity. Some weeks will be more prosperous than others. Longer intervals of settlement will abate the sense of obligation. It is much easier to lay by the weekly littles, than the monthly, or yearly demands. Church obligations not attended to at short intervals accumulate to the discredit of the church. Pay as you go is a good rule. God's treasury is constantly replenished by conformity to this law. And then it is strictly equitable. "It is according to what a man hath, and not according to what he hath not." Every man according to his several ability." Much given much required. Little given, but little required. Every Christian is under this law. We are guilty if we neglect or disregard it. This law is not generally complied with by those who grow rich. There are exceptions. Some who commenced life poor have become rich have kept up a proportionate liberality. But too often those who grow rich in the church do not increase in giving with the increase of ability. Too many give no more with ten thousand dollars, than they gave with one thousand. It is a fearful thing for a Christian man to grow rich. Did Christ mean anything when he said, "How hardly shall they that have riches enter into the kingdom of God." It is a beautiful spectacle to see rich men give as God hath prospered them.

It is equally true that but too few of the comparatively poor give according to this law of liberality. Yet this class more nearly meets the requirements of the law than the rich. The great portion of what goes into God's treasury comes from those of moderate and comparatively slender means. One rich man in a hundred gives in proportion to his ability. A much larger proportion of those in moderate circumstances give according to their ability.

It is in the easy compass of the ability of the church to support the ministry, the Bible cause, missionary enterprise, Sunday-school work, and all the other agencies for spreading the knowledge of Christ to the ends of the world. Why is it not done? The Church is lacking in the grace of Christian liberality.—*Am. Messenger.*

The New Testament Company of revisers assembled on Tuesday Feb. 11, in the Jerusalem Chamber for their eighty-sixth session. The company proceeded to a review of their second revision, with a special reference to questions of English diction.

For the Christian Messenger.
Home Missions.

The regular meeting of the Home Missionary Board took place yesterday. Interesting reports were read from a number of missionaries.

Bro. Crandall of River John, &c., reports four baptized, making thirteen in all during the last few months. Bro. Freeman of New Glasgow, reports one baptized and "others looking Zionward." Bro. Ballentine of Maitland, Hants Co., writes: "Several have, I think, been converted and will be baptized shortly. The Church has been much encouraged."

APPOINTMENT.

Bro. Malcom Ross, a mission of four weeks among the Gaelic speaking people at Montague and Murray's River.

RECEIPTS.

It will be seen by the Treasurer's monthly report of receipts that another small legacy has been left to our Board. This is the third legacy left for Home Missions since June, though the only one that has yet been paid over. We hope these good examples will be imitated by others.

We thank the Brethren and Sisters who have sent us donations during the past month. We are disappointed that no additional churches have been heard from. Because of this we have nothing in fund to pay the orders drawn yesterday amounting to about \$200.00. The amount would have been much greater if all the reports expected had come in.

The work reported has about all been paid for, up to yesterday, and we hope our Treasurer will be able at the next meeting to report the above \$200.00 paid. He cannot do so however without your help. The smallest donations will be thankfully received and the largest will be needed.

The total sum now needed to meet the liabilities of the current year, which ends May 31st, is \$1600.00 for Home Missions (\$450.00 of which is for labour in P. E. Island), and \$370.00 for French Missions.

A. COBURN, Cor. Sec'y.
Hebron, March 4, 1879.

For the Christian Messenger.
Notice. Missionary Meeting.

Dear Brother,—

There will be a public missionary meeting in the Hantsport Baptist Church on the evening of Monday the 17th inst., at which the following Brethren are expected to address the friends of Missions: G. Weathers, on "The authority for Christian Missions." J. A. McLean on "The History of Modern Baptist Missions." G. N. Ballentine, on "The Hindrances encountered by Missionaries and their Missions," and M. W. Brown on "What can the Baptist Churches do for the advancement of their missions?"

And the Hants Co., Baptist Ministers' Meeting will be held in the Vestry of this church, on the forenoon of the 18th. At this meeting each Pastor will submit a plan of his last sermon; a full and systematic report of books read since last session. And Rev. E. M. Kierstead will read a paper on "Hymnology"; Rev. E. Whitman, a sermon, the subject of which will be announced in due time; Rev. G. N. Ballentine an essay on Revivals, and J. A. McLean an exegesis on John iii. 5.

And the Hants County Auxiliary Missionary Board will meet at 2 p. m. Besides the usual reports and discussions the Board will give special attention to the propriety of organizing a Juvenile Mission Band in connection with each Baptist Church in the County of Hants. The object of which would be the training of our children in systematic beneficence, and by their efforts and liberality the advancement of the interests of Home and Foreign Missions.

J. A. McLEAN, Secretary.

For the Christian Messenger.
Sabbath School Convention.

Dear Editor,—

As we have been often benefitted by reading the reports of Sabbath School Conventions, we send (by request) an account of the Colchester and Cumberland Counties Baptist Sabbath School Convention, held at North River on the 5th inst.

We are not able to report a large number of delegates, and only those who were present knew how much these lost who were absent, but whom we ought reasonably to have expected to see.

After a short time spent in devotional exercises,—we open every session

with about half an hour in prayer and praise,—an excellent paper was read by Rev. David Freeman, from the *Baptist Teacher*, on the "Teacher's Responsibility."

The remainder of this session was taken up by Revs. C. H. Martell, M. P. Freeman, G. F. Miles, David Freeman and others, discussing this paper. The standard was high, but not too high, and we resolved to work up to it.

At the afternoon session we had a very interesting paper from Rev. C. H. Martell, on "How to prepare the Lesson." This paper was thought by some to be "just the thing," but as the writer was requested to send his paper to the *Christian Messenger*, your readers will be able to judge for themselves.

A lively discussion took place on this paper and the adaptability of the International Series for our schools. As a Convention, we aim to have the International Lessons, with comments from the *Baptist Teacher* introduced into all our Sabbath Schools.

The best of all was the presence of the Holy Spirit. At the close of the evening session, five young women, members of the Sabbath School, arose and expressed their desire to have a part in the great salvation. Thus proving that the seed is "springing up."

A. J. WALKER,
Secretary.

Truro, March 8, 1879.

For the Christian Messenger.

In a Commentary on Acts ii. 41. Matthew Slater, a clergyman of the Church of England, says: "The form of baptism among the Jews was not by sprinkling, as it is among us, but by immersion, and in conformity to the Jews, the primitive Christians did, and the Eastern church even to this day—1814—, does administer this sacrament by immersion." This item may be of service to some one. The above work was published and printed in Dublin in 1814.

J. C. BLEAKNEY.

Lawrencetown, N. S., Sept. 4th, '78.

The Christian Messenger.

Halifax, N. S., March 12, 1879.

"CHURCH OF THE HEAVENLY REST."

We are not pessimists. We do not believe that these times are, morally, the worst, nor that the Lord will soon come to close a dispensation of moral failure. On the contrary hopeful signs of long continued success of Christ's earthly kingdom appear on every hand. The increasing activity of the church is one of these. Restful drones are not made so much at home within her gates as they once were. The following article from an exchange gives expression to this rising spirit, the possession of the mind of Christ in the church. It is said that a man once called the hard-working pastor of a hard-working church—and signified his wish to become one of the minister's flock. He was willing, he said, to attend the services regularly and to give liberally, but didn't want to be put on committees and that sort of thing. "You have come to the wrong place, Mr. —," was the reply; "the church you want is around the corner—'The Church of the Heavenly Rest.'"

The story, as the Italians say, if it is not true it is well invented. The spirit rebuked with such kindly wit is not confined to any one church or denomination. It is not so long ago that a journal of some influence sneered at churches as "private religious club-houses," at which so-called Christian people were elaborately entertained. The music, the service and the sermon, it was charged, were made to contribute as much as possible to the aesthetic enjoyment of the congregation—this enjoyment being of a little higher order, perhaps than that provided in the ordinary club-house but scarcely differing from it in kind. It was a harsh remark, and an unjust one; but it had just enough truth in it to point the sting of the sneer. There are "Churches of the Heavenly Rest" in every city, and in every denomination, and plenty of people who are glad to attend them.

There is no one thing that needs more constant reiteration than the duty of every Christian to work for his Master. After a fashion, this duty is conceded by everybody; but the most inadequate ideas of what Christian work is not only exist, but are common—almost general. How large a proportion of church members consider their whole duty done when they attend regularly

the Sunday services and the prayer-meeting, and give as they are able for church expenses and benevolence? One-half would not be too large an estimate: probably two-thirds would not exceed the truth. And yet all that is perfectly consistent with the ideal of the "Church of the Heavenly Rest." It necessitates nothing more than a clubhouse type of religious life, a Christian life the whole object of which is to promote the happiness and profit of one's self.

And here we reach the key to the whole difficulty. The members of the "Church of the Heavenly Rest" may be Christians, but they have never learned the true secret of the Christian life. That secret is, as Theodore Monod so well puts it, "None of self and all of Thee." When that secret is learned work for Christ, soul-absorbing work, will be a joy and a necessity instead of a task to be shunned whenever possible. Until it is learned, all selfish efforts to secure personal ease and spiritual growth will be futile. The highest type of manhood is not developed in club life; neither can the best type of Christian character be found in the "Church of the Heavenly Rest."

A correspondent of one of our exchanges in discussing the matter of "Clerical pauperism" says:—

"The churches will not tolerate imitation of Paul's example. If Christ were on earth now, and were to be seen carrying his carpenter's kit through the streets, how many would have the moral courage to call him Master and Lord? I am very sure that Paul, were he living at the present day, could not both hold a pastorate and be in the tent-making business at one and the same time. It would be required that he should 'give himself to the word of God and prayer,' even though it involved either starvation or beggary. My opinion is, that he would make tents in spite of the exacting demands of the saintly people, who don't care how much worldly care a minister has, provided he doesn't get too much worldly gear."

There may be the appearance of piquancy to speak of Christ when on earth "carrying his carpenter's kit," but we think the New Testament leads us to conclude that when he entered upon his public official work and was recognized as "Lord and Master," he no longer labored as a "carpenter," but occupied all his time in going about doing good, sometimes "having no leisure so much as to eat."

The objection made to him then was that he came not as a royal prince, "He was despised and rejected of men," then as now. The people expected to see a sovereign—a prince having a retinue of followers with banners, armies, and other warlike demonstrations; instead of this they saw "a man of sorrows," and one "acquainted with grief." The ancient fiction of a glory around his head is pretty well dispelled and we do not need to be told that his glory arose from something beyond his personal appearance. There may be some who would like to think of the Saviour as a conquering hero or one born of noble parentage. The idea of greatness is with such connected with station, not with noble deeds. We are, however, to welcome him as greatest in his humiliation, and as most worthy of our love and reverence when making his greatest descent towards fallen humanity. His occupying himself in labor was no condescension, like that of taking by the hand the blind beggar, or approaching the outcast, and those possessed with devils. We glory in a Redeemer, who, though he was rich, yet for our sakes became poor that we through his poverty might be enriched.

Compulsory Education and General Assessment for educational purposes should go hand in hand. As a parent should not be allowed to bring up his child in crime, neither should he be allowed to keep him in ignorance where there are the means of education amply provided. In England parents are fined and punished for neglecting their children in this respect as well as for refusing them food.

In France, too, a bill has just been brought in by the Minister of Public Instruction, which declares primary instruction compulsory for all children of both sexes between six and thirteen years of age. In each commune there is to be formed a commission charged to see that the schools are properly attended and to grant exemption when necessary. Should a father neglect to send his children to school, he will, in the first instance, be admonished by the mayor, and in the event of the offence being repeated his name will be posted up at the town hall. Should

this not meet the case, the recalcitrant parent will be deprived of his political rights for a period varying from one to five years. No citizen will be admitted to fill a public office unless he can show that his children have received primary instruction.

Kind words of appreciation of the *Messenger* have come to us from a large number of our subscribers during the past few weeks. We have not spread them before our readers, but have treasured them up, and we trust, ourselves received the benefit they were intended to bring us.

Rev. W. E. Hall wrote us a few days since as follows:—

MELVERN SQUARE, Feb. 28, 1879.

Dear Brother,—

I hardly knew how strongly I was attached to the *Messenger* until I missed its visit this week. No *Messengers* reached Melvern this week. As the roads were opened on Tuesday I am at a loss to know the cause. It is too good to lose one Number.

Yours, &c.,
WM. E. HALL.

We hope our friends have received their papers before this. We fear that the late storms have interfered with the regularity of the mails. In any case of losing a number we are happy to supply it if sent for in time.

PROVINCIAL PARLIAMENT.

Nova Scotia Legislature.

Our Local Parliament assembled on Thursday last. A preliminary session of the House of Assembly was held at 12 o'clock for the purpose of administering the usual oaths to the members.

At 3 o'clock His Honor the Lieutenant Governor, accompanied by the usual staff, attended in the Council Chamber. The House of Assembly were summoned and directed to return and elect their Speaker. A few minutes after, they appeared before his Honor and informed him that they had elected E. Tilton Mosley, Esq., to be their Speaker. His Honor then read the following

OPENING SPEECH.

Mr. President and Honorable Gentlemen of the Legislative Council:
Mr. Speaker and Gentlemen of the House of Assembly:

1. I am glad to have the opportunity which your meeting in General Assembly affords me, to receive your aid and advice in the administration of the affairs in the Province.
2. It is gratifying to know that during the period of business depression which has lasted so long and spread so widely, our Province has been free from actual suffering and distress as any other portion of Her Majesty's Dominions. For this result we are very largely indebted to the beneficent Providence who has blessed us with such abundant harvests as the one which has rewarded the toil of our farmers during the past season. We may reasonably hope to find in the great extent and variety of our provincial resources, which have so largely aided us in a time of adversity, the elements of a rapid industrial progress, when a period more favorable, as regards the general state of business shall have arrived.

3. We have had the gratification of welcoming to our shores, during the past Autumn, the distinguished person to whom Her Majesty has confided the Government of Canada, accompanied by his Royal wife—the daughter of our Queen. The happy event of their arrival drew forth an expression of the feelings of loyal attachment to the person and throne of the Sovereign which, in a peculiar manner, distinguish the people of this Dominion. It was the good fortune of Nova Scotians to be the first to have an opportunity of giving expression to these feelings, and the reception of the Queen's representative, and the Queen's daughter, was such as became a Province of the Dominion, on an occasion so interesting.

4. The melancholy intelligence of the death of the Princess Alice which occurred shortly after the arrival of her sister in Canada, called forth an expression of sympathy from every part of the Dominion, of so deep and earnest a character, as to leave no doubt of the profound esteem in which the Queen, and all the members of the Royal Family are held by the people of Canada. I am satisfied that in no part of Her Majesty's Dominions was this sympathy more heartfelt and sincere than in this Province.

5. I am happy to be able to inform you that the work of Eastern Railway Extension is in a more satisfactory condition than it has hitherto been. Although suspended for a great part of last year, that work has now been resumed under certain modifications of the contract, framed in the interests of the Province, and will, I believe, be speedily carried to completion. I will direct that the correspondence and documents connected with this subject be laid before you at an early day.

6. I regret that I am unable to announce that there has been any progress in the construction of the Western Counties Railway since the last session of the Legislature. I have thought it