Messenger and Visitor,

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Messenger and Visitor.

WEDNESDAY, March 3, 1886.

SEVENTH DAY ADVENTISTS.

As our readers are aware, this sect believes that the Jewish Sabbath—the seventh day—should be observed as the day of rest, and not the first day of the week—our Sunday—as practiced by all Christians except themselves. There are some of the adherents of small body seeking to spread their doctrine among our people, by house to house visitation, and by scattering their tracts broadcast. It has always seemed strange to us that any could have any doubt as to the day to be celebrated by Christians as the day of rest. The evidence is so plain that the substitution of this day for the Jewish Sabbath was made by the inspired apostles, that the early Christians had no doubt about the matter, neither have any since, save a very, very few.

It is true, there is not much said concerning the day of worship in the New Testament; but what is said is all one way, and we find *all* the churches, immediately after the apostles' time, observing the first day of the week.

It was upon this day our Lord rose from the dead. On five separate occasions on this day he appeared to his followers. (See Jn. 20:14, Matt. 28:9, 1 Cor. 15:5, Luke 24:13, Luke 24:36). On the first day of the following week, (after eight days) Jn. 20:26, our Lord again appears to the assembled disciples. We are not told all the instructions he gave them; but we find that on the day of Pentecost, which on this year fell on the first day of the week, they were all with one accord in one place, as though this day had already been settled as their day of worship. It was further consecrated by the wonders of the Pentecostal outpouring. Many years after this first day of Pentecost for the infant church, we find Paul at Troas. The record is he "abode seven days, and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Why did Paul wait seven days before he addressed the disciples at Troas, unless this was their regular day for assembling to celebrate the supper, and to listen to the preaching of the gospel? In 1 Cor. 16:1-2, Paul directs the members of the church to lay by them in store "on the first day of the week." Why upon the first day of the week, were that not the day specially set apart for Christian service? John declares himself, to have been in the Spirit, "on the Lord's day," Rev. 1:10.

Now, if the Jewish Sabbath was observed by the apostolic church, we have a right to suppose that immediately after the apostles time we should find this day generally kept, and if the change from apostolic institution or sanction were made it must have come in gradually, and under protest. It is not like the introduction of something new, which might gain general recognition, and not much be said: it is to abandon one day which had ever been celebrated by God's ancient people, to accept another which had absolutely no sanction of divine authority. But

WHAT ARE THE FACTS.

The teaching of the Twelve Apostles, supposed to be the earliest writing after the Apostles, says: Christians were to meet for worship on "the Lord's day of the Lord."

The Epistle of Barnabas, written in the earlier part of the 2nd century, declares, "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead."

Justin Martyr, who wrote about a half century after the death of John, minutely describes the Christian worship which was held "on the day called Sunday," "because Christ our Lord rose from the dead upon it."

And so we might refer to Dionysius of Corinth, Melito of Sardis, Ireneaus, Clement, Tertullian, all in the second century, and others right on down, to the same effect.

If the seventh is the day of rest for Christians, how does it happen that all the intimations of apostolic practice as to the day of rest and worship, in the New Testament, are that this day was the first day of the week: how does it happen that all the Christian writers of the first and second century after the apostles all declare that this was the day actually observed by the early church: how does it happen that there is no intimation of any opposite opinion among those who are recognized as orthodox believers during all this time? Can we believe that there was this change of day by general consent, within a few years after John died, and that it was so general and so complete that no writer has questioned it, or even taken the trouble to refer to it? Yet this is just what we must believe, if the old Jewish day continued to be observed by the Christian church. Under these circumstances, little no wonder that those who accept this view, constitute but the merest moiety of the hosts of Christendom.

There seems also to be a

REASON AND CONGRUITY

in the change of day when the new dispensation was ushered in. It was needful to cut as free from the old as possible, so that there be no bonds to draw men back from the freedom of the Gospel to the bondage of the law. Thus the initistory and commemorative rites were changed. If the day of the Jewish observance of the Sabbath remained, there would be a risk, a temptation, a lure, which a change of day would remove. To make this distinction as broad as possible, the fact which the Sabbath was to commemorate must be changed likewise. As the change of the day and its commemorative aspect seem thus fitted to subserve the high moral purpose of the Sabbath, we can see a good reason why it took place.

But may there not be traced in this change of the event to be commerated, another instance of the progress of truth in scripture, or rather does not this progress require this change? Under the Patriarchical and Jewish dispensation, the chief end of all the laws and institutions, was to fix firmly the idea of one God, and the belief in Him. The Sabbath as commemorating the work of the Supreme Creator, served perpetually to remind men of his existence, power and rule. But when the New Dispensation was brought in, this idea of the Supreme Head had become fixed, and the old commemorative aspect of the Sabbath was no longer needed. Men were prepared for a great step in advance, and this aspect of the Sabbath could better serve its higher moral purpose by being changed. That step was from a belief in God as creator and ruler, to God as a sacrifice and Saviour. As the belief in one God who manifested his power in creation was the central thought in the old, so the belief in a redeemer who manifested his grace in the work of salvation is the central idea of the new. As the Sabbath under the old was fitted to keep in remembrance this central doctrine of the old, it is but congruous that the Sabbath should in like manner commemorate the fact which involves the central doctrine of the new. No one can read the New Testament, but especially 1 Cor. 15—without the conviction that the resurrection of Christ was thought by the apostles to be this fact. Does it need proof that to commemorate the central thought of the gospel is more useful, practically, than to commemorate the creation of the world? In all the worship of the Sabbath, the work of Christ is the most closely connected, and most in harmony with its observances. The commemorative aspect of the Christian Sabbath pre-supposes or includes all that of the Jewish, and includes the work of Christ besides. As the day to be observed is subordinate to the moral ends of the Sabbath, and as these appear better served by a change of day, such a change was not only justified but required.

SYSTEM IN CHURCH WORK.

NO. II.

Last week something was said about the necessity of system in church work. This week we propose to offer some practical suggestions on the difficult question,

HOW TO SECURE SYSTEM

in this work.

The ideal would be reached were each member to have his special work and to do it. Anyone, however, who attempts to realize this ideal has set before himself a difficult task. It will be no easy matter to cope with the inertia of habits of inactivity confirmed by the practice of a church in all the past. It will require a degree of confirmed spiritual life to furnish the motive power for this general and persistent church work, which cannot be attained in a day. The flash of temporary enthusiasm must be changed into the steady heat of confirmed principle; absorption in the world must be transformed into self sacrifice for Christ and men; and the shrinking timidity which besets stalwart men, even, when direct Christian work is to be done, must be overcome. The pastor who seeks to make his church a real working organism must not be discouraged if his approximation to his ideal is very distant at first, and the progress slow and wavering. If he can secure a mere nucleus of those who are willing to accept regular Christian work, he must not lose heart. If it be more laborious to get others to do work than to do it himself, he must not give up. If he is faithful, and keeps a definite ideal before him all the time, there will be sure growth. The little band of organized workers will be made more earnest as the fuel of work is laid upon the fires of their zeal. Their example will tell on others. Gradually more will join them. New converts will naturally take their place among the workers, and be saved from the paralysis of spiritual death which awaits them in an inactive church. In this way, by steady pressing, it would not take a generation to revolutionize the ideas of a church, and transform it from sluggishness to life and power. What higher life work than this could any man do? What grander monument to a man's memory could be erected than a church instinct with energetic spiritual life, to make its mark on coming generations.

The first thing to be done in organizing for steady church work is to take a broad survey of the whole field of effort within its reach. Perhaps most churches, and many of us ministers, would have to broaden our conceptions of the churches' sphere of work before there could be comprehensive planning. Is not the idea too common that if teachers can be found for the children who come to Sabbath-school; if prayer meetings are regularly sustained, with a series of special meetings now and then, and if some money is collected to pay the salary of the pastor and give a little to outside objects, the church is doing its whole work? We are so apt to take our ideas from what is, rather than what ought to be.

After the whole field of labor in reach of the church is surveyed and divided into departments, the object should be to get each member engaged in some of the work. If many of the members are too indifferent to be induced to undertake anything, they will be fit subjects for watch-care and help. It should be a rule in every church that every member is to labor or to be labored with. It often happens that many can be induced to take the lower and less spiritual forms of work, and these can be made means of grace and growth and stepping stones to higher kinds of effort.

The Sabbath-school department of church work might profitably claim the active attention of many more of our members than engage in it. In the first place, many more could attend its classes. Why should not *all* continue to study the Bible in Sabbath-school as long as they live? How many children drop out of the Sabbath-school because they are not visited when they begin to absent themselves. How few would ever either drop out or graduate out of the Sabbath-school were it the rule to have each scholar visited if absent from class! The knowledge that he was missed, the kindly interest manifested in the visit, and the closer watch-care exercised would all help bind the scholar to the school with triple cords. How many more might be brought into the school were a systematic canvass made of the town, village, district of the city or the country place where the church is located, and loving importunity exercised all the time by brethren and sisters who should be constantly on the watch to get *all* the children under the powerful influence of Sabbath-school instruction! What grand results would follow work like this sustained quietly and earnestly for a generation! Who can tell the number who would be saved from indifference, vice and death, and started on an upward career of prosperity and usefulness, to issue into the growing blessedness and service of eternity?

THE HARVEST OF DEATH.

The succession of deaths in the last few months among the public men of the United States is remarkable. Ex-president Grant, Vice-president Hendricks, Generals McClellan and Hancock and Horatio Seymour have been called away at short intervals. To this list must be added W. H. Vanderbilt, who was one of the foremost representatives of the wealth and business interests of the nation, and John B. Gough, whose reputation as an orator was world-wide, and whose death comes almost like a personal loss and affliction to every one who has been laboring to stay the ravages of alcohol. None of these men reached a great age. Under the intensity of activity in public service among our neighbors, the vital energies seem to find an earlier period than elsewhere. But, if life is measured "by deeds, not years," all of those named may be said to have filled up the full measure of life. As the press has presented from day to day summaries of the lives of the public servants, views of personal characteristic and expressions of feeling consequent on individual and national bereavement, the effect has been distinct and hopeful. The asperities of party discussions have been lessened. In many instances there has been the virtual admission that judgments previously maintained were the result of prejudice and partisanship, and the tacit admission has been general that when men continue to hold the esteem and confidence of large and intelligent communities, they must possess extraordinary intellectual abilities and praise-worthy qualities of the heart. In these biographical notices and criticisms, as they have appeared not only in religious, but also in secular papers, the conviction has uniformly found expression that after all sterling character is the only valuable possession. To have this truth so distinctly and emphatically brought to the notice of all the people, must result in good. As the scenes of private life have been disclosed, it has been evident that, however men may be separated from their followers by high position or by great wealth, the points in which they resemble others are more numerous and more intimately connected with the happiness of life than those in which they differ. Whatever honor or riches one may possess, the heart depends upon the same homely sympathies, and the domestic life must be ennobled by the same homely virtues, that give comfort and worth to the lives of the poor and the lowly. It is well to note the fact that each of these eminent men was decided and open in the expression of respect for religion, and most of them, perhaps all, avowed a belief in the truths of revelation. They had known what power and honor and riches could give. They knew life in all its meanings and needs as few knew it, and their convictions coincided with the lesson of the wise man of old, who had proved the vanity of a merely earthly life, however pleasurable or exalted it might be. Man's need of God is so great, that it forces the appropriate expression of its depth and power from the high and the low alike.

Our Great Need, and How To Supply It.

NO. III.

In our last we showed that *insufficient support* is one of the causes of our *great need*, *i. e.*, our lack of efficient pastors.

Now, what shall we do about it? Remove it, as we are well able to do. But how shall this be done? First of all, agitate, agitate. This is the way all reforms are brought about. This is the way our Home Mission work was consolidated and obtained a place in the convention. Let the pastors that are enjoying good salaries, and our layman who are awake to the interests of our Denomination see to it that this question is thoroughly stirred.

Let the denomination deal with the matter at the meetings of Associations and Conventions. The time has come when the Body should affirm that the minimum salary of our pastors should be $600 and parsonage. Yea, more, let the Convention at its next gathering say to the weak churches, if you will group yourselves to the satisfaction of brethren whom we shall appoint, and will raise an amount equal to not less than $4.00 per resident member, for your pastor's support, if unable to do more, we will bring up his salary to the $600.

But we are "not able" to do this. This cry has been raised against every undertaking. We were "not able" to establish institutions of learning or an independent mission; but we have established them, and they are being sustained. That we are able to do much more, is apparent from the fact that our churches last year gave to Convention Fund at the rate of 36 cents per member. Surely we are a long way from the limit of our ability.

Let the doings of others encourage us. A few years ago the Presbyterians undertook this work of building up the salaries of their ministers, making the minimum $750 and manse. They have succeeded beyond their most sanguine expectations.

What would be the outlay required by the proposed plan? Of the 102 fields in Nova Scotia, only about 35 would need assistance in order to make up the $600 and parsonage. The amount required the first year to bring up the salaries of those 35 to the minimum amount would be about $5,000. Of New Brunswick I cannot speak so positively, because my grouping is not so complete, but think that with the best plan of grouping, not more than $5,000 would be required. Prince Edward Island would need say $1,000—making a total of $11,000. This expenditure would cover most of the work now done by the Home Mission Board, so that there would be needed besides say $3,000 for General Missionaries and other work, making a total expenditure of $14,000 for the Home field.

But would not this be too large an amount to spend at Home?

We answer, First It is less than would be received from the Convention Fund for Home Missions, if the rate of $1.00 per member from our entire membership, could be realized.

Secondly. The Methodists and Presbyterians are each spending as much from year to year on their Home work in these provinces.

Thirdly. The Baptists of Ontario with a membership of less than 24,000 expended last year about $10,000, and this year they are endeavoring to raise at the rate of fifty cents per member for Home Mission work. Could we average 40 cents per member we should have enough for the work proposed.

Fourthly. True this expenditure is large compared with what we have hitherto been doing, but this is because we have been doing altogether too little. Read the history of our Home Mission work since its commencement in 1814. It is partly because of the neglect of the past that this large outlay is necessary now. And further, it is this neglect that accounts, in part, at least, for the smallness of the contributions of our churches. Weak churches planted by individual effort have received no further consideration from the denomination than a request to contribute to benevolent funds, and pastors toiling amid hardship and poverty, have been expected to lead up their churches to the aid of denominational enterprises. In a word, we have been expecting and trying to reap, where we have not sown.

And shall we go on thus, from year to year without making an earnest effort at improvement, and all the while more than a hundred of our churches remain pastorless? Surely He who had compassion on the multitude, because they were "as sheep having no shepherd," is calling us to care for the little flocks scattered everywhere over these Provinces. Followers of the Good Shepherd will ye not hearken to the call? On behalf of these churches, and of the scores of hard-working, self-denying pastors we ask a careful consideration of this question. A. COHOON.

Hebron, N. S., Feb. 23, 1886.

Fyfe Missionary Society of McMaster Hall.

The second missionary day in connection with McMaster Hall, was observed last Friday, 19th, ult., when another profitable time was spent in considering the affairs of the kingdom of heaven. The first session began at 9.30 a. m., with Pres. Castle in the chair. He opened the meeting with devotional exercises, after which a paper was read by Wm. J. McKay on "The Mission of American Baptists to the Telugus." After the reading of the paper, thirty minutes or so were occupied by several of the professors in discussing facts in reference to the Telugu Mission.

A second paper was read by Mr. Geo. Chandler taking up the question, "How shall a student stimulate his mental and spiritual activities, when thrown upon his own resources on a mission field?" Mr. Chandler gave several good suggestions as to how the desired end might be accomplished; and others following him in the discussion added much fruitful testimony to the question.

At 2.30 p. m., we assembled in the chapel room and spent an hour in listening to stirring addresses, by brethren Graham and Vining, who had recently been engaged in special meeting at Josephine, Ont., and also to an address by Rev. C. A. Cook of Parliament St. Church, Toronto, who went up to Josephine to baptize some of those who had been led to Christ during the above meeting. After these addresses, some time was spent in praying, and the presence of God was felt by all. Thus was passed another profitable missionary day.

WM. J. MCKAY, Cor. Sec'y.

Toronto, Feb. 22nd 1886.

Missionary Correspondence.

BIMLIPATAM, INDIA,
1st January, 1886.

One year ago to-day we were on board the *Himilaya*, between Madras and Bimlipatam, with longing hearts and eyes to behold the place of destination, and where we hoped would be our life work.

As I look over the past year, I feel that words cannot express my gratitude to our Father for His tender care of us. Many new experiences of His lovingkindness have been manifested, and we may indeed say with the poet, "It passeth knowledge, that dear love of Thine."

I feel at the close of my first year in this work, that there is no life worth living, except one of service in the Master's cause. It is a satisfaction to know that we are in the path of duty; a joy which the world cannot give or take away. I often wonder why I was chosen to be a messenger of glad-tidings to this people. God can use any of us as instruments in His hand to accomplish His purpose. May we be bright and shining, ready for work.

This is a great work, and great is the responsibility resting on those who have the privilege of bearing the precious seed to heathen souls. Oh, for more of a spirit like our blessed Master, who went about doing good, cared not for His own interests, but gave himself up that others might live.

We are all very well, at present, Mr. A. is touring on the Bobbili field, where we expect to go, to be present at the Telugu Association, which begins one week from to-day. After our return we will go to the conference at Cocanada. All these meetings are, I think, very beneficial in our work. I shall always be glad I had the privilege of attending conference on my arrival last year. It was a kind of initiation into mission work. I got many ideas which would not have been obtained otherwise. The language is not all we require to learn, in order to be successful. We require to know the manners, customs, and the right way to train this people; and when we meet in conference, we hear the experiences of all on the field. We hear of circumstances just as perplexing as our own, and methods of dealing with such, &c.

During the year I have given close attention to study, except a few weeks that I could not obtain a Munshi, and about a month spent on tour. This part of the mission work I enjoy very much. The weather did not permit us taking a tent, so that we availed ourselves of whatever shelter we could obtain. The first day spent in a native Chuttrum was not at all very enjoyable to me, and I wondered how missionaries, while they felt it a duty to visit the out villages, could have the real joy that I had heard of. But my mind changed. As I began to visit the surrounding villages, I then wondered how people could remain at home, after seeing and knowing the wretched condition of the people on this field, and I longed so to be able to speak to them and tell them how Jesus lived and died for such as they. That tour gave me a deeper interest in the souls of the heathen than I ever had before. The need of Christian work is so great, that it seems to me as though every moment should be given to direct gospel work.

We visited many villages in which the Gospel sound had not been heard. Many had not seen the face of a white woman before. One day Mrs. A. and I entered a village, and as we passed along, one woman, with a basket on her head, called out, "When such great Rajahs as you come, why don't you stop and let us see you." We sat on the steps near a house, while the women gathered around and listened, although the rain was coming pretty fast. Some are anxious to hear the new words, others are indifferent. In some places the Bramins would disturb the listeners, and urge us to leave their village. After I have acquired this language, so that I may be understood, I hope to go often to the villages near this town.

Our Mission School is becoming more interesting daily. Quite a number of new pupils have joined us, but some of the old ones have dropped off. This is discouraging, after we get them well into work. With the children of Christian parents, we have no such trouble; and I believe our schools should be mainly for Christians. The people are always anxious to send their children to a Mission School after they have accepted the Gospel themselves. From one village we had ten little girls for a few weeks, but soon their parents discovered that we taught them about Jesus Christ, and now only three come. When I go to their village, they appear quite alarmed, lest I take their children away, and it is difficult to persuade them that we wish to teach them and also their children a religion that will save the soul. In some instances, the school has had an influence for good among the heathen children. In one village a little boy was very ill. His parents were about to make an offering to the idol, when his brother said, "No, don't do that, that work is not right, I will pray to Jesus and He will spare the boy." Next morning the child was better. The boy who prayed to Jesus is one of our pupils, and his act made quite an impression on the parents and neighbors, but yet they do not come to our services.

It perplexes us often to know which is the best way to work; but I have desired that so long as I have the name of missionary, my time shall not be spent in teaching secular branches, while thousands are perishing for the bread of eternal life.

Wishing your all a very prosperous year in the Master's service, I am sincerely yours, A. C. GRAY.

Halifax Correspondence.

The Temperance Convention of the province held its annual session in Y. M. C. A. Hall, on the 23rd and 24th of February. The decision of these earnest and enthusiastic workers was to press forward for total prohibition, in the meantime to amend and improve the present liquor license laws. The Convention decided to urge the Dominion Alliance to request the Dominion Parliament to appoint inspectors to secure the thorough enforcement of the Canada Temperance Act, and to amend this act by providing that the fines collected under this act should be paid to the municipality in which the conviction was made, instead of to the Dominion government. A legal committee was appointed for the purpose of drafting into an act to be submitted to the legislature among others the following provisions:

(1) Law uniform in the province, and everywhere a two-third majority to grant licenses.

(2) No licenses granted to saloons.

(3) No man qualified to sign a license except a resident rate-payer, who is not engaged in the traffic.

(4) An inspector to be appointed by the provincial government in Halifax, and by municipal authorities in counties.

(5) No licenses to be granted except to wholesale, shops or taverns.

(6) License fee to be: Wholesale $500: tavern $200, and shops $300.

(7) All prosecutions to be in the name of the Queen.

(8) No prosecutions against informers except their information be given from malice.

(9) Any person may prosecute.

(10) All shops on Saturday night close at six o'clock.

(11) No communication between groceries and liquor shops.

(12) The Scott act penalties to be the scale, only doubled.

(13) Machinery to enforce license act to be the machinery for enforcing Scott act.

The following additional recommendations were adopted. All applications for license be printed; that imprisonment mean close confinement in a cell; and that lager and hop-beer be considered intoxicating liquors. The 10th section of the recommendations, too, was changed to read "all shops are to be closed from 5 o'clock on Saturday evening to 10 o'clock on Monday morning."

It was also "resolved that the Convention pledges itself to use every endeavour to select and support, at all times, for all municipal and political offices, tried and true temperance men, who will advocate prohibition."

It seems to me that the time has come to strike for total prohibition, and no longer expend our energies on liquor license laws and their amendment and enforcement. Our strength in this way is divided between prohibition and license, etc. Let us be united and temperance men can have prohibition pure and simple. Then we can exert our united efforts on the side of prosecution at the *gates*, not at every door and alleyway throughout our cities and counties. God grant to enable temperance and Christian men to overcome this demon—this greatest curse of modern times—else it will overcome and destroy us as a nation and people. The best efforts of our churches are neutralized, their time, strength, and money frittered away by bars, saloons and liquor shops, some of which are placed not two rods from the doors of our churches.

The Local Legislature was opened with the usual ceremonies on Thursday, Feb. 25th. "His Honor Matthew Henry Richey, Esquire, Lieutenant-Governor of Nova Scotia, etc., etc., was pleased to open the Session with a speech to both Houses," in which he referred to the unsatisfactory condition of trade, the abundant harvest, the usual output of coal, and the increased product of our gold mines, to the fishery question, the important industry of fruit growing, its successful marketing in the mother country and the high position the products of our orchards occupy abroad; the promise of a measure to provide assistance to build a railway through the Island of Cape Breton, the prospect of some communication to the Houses of some correspondence in reference to the unfinished link between Digby and Annapolis, the virtual cessation of work on the Nictaux and Atlantic Railway; the great expansion of our school system during the past year, the number of schools in operation, of teachers employed, and of pupils enrolled, being considerably in excess of the returns of any previous year; an improved Steam service on the South-Western Shore; the grave charges against the administration of the Poor Laws, in the county of Digby, were not sustained before the commission