

For the Christian Messenger.

WOMEN'S MISSIONARY AID SOCIETIES.

Dear Editor,—

The introduction and increase of Women's Missionary Aid Societies is the cause of much joy to the friends of Missions. This work began at the Convention in 1867 at Pine Grove, when Miss DeWolfe offered herself as a missionary to go to India; but the zeal did not flame up till after Miss Norris presented herself to the Foreign Missionary Board in Aylesford. Since that time the fire of missionary zeal has been kindling in place after place till it has quickened into life, and shaped into form forty organizations. Soon every church will have its Women's Missionary Aid Society; yea, every section of every church will claim the privilege and pleasure of sustaining one of these organizations. Berwick and Weston in the 2nd Cornwallis Church have moved, and doubtless Cambridge, Welsford, Brooklyn, Union Square and Black Rock will soon follow. The sisters of Upper Aylesford were among the first to enter upon this good work, the South Mountain and Greenwich will not long be behind if they have not already moved. Tremont and Kingston in Lower Aylesford will soon be followed by Greenwood Square, Melvern Square and the Mountain districts. Valley West and Nictaux will doubtless soon follow Torbrook; and the North Mountain districts will not be long behind Pine Grove. This glorious movement is destined to spread till, as the celebrated John Wesley said of the Methodists, "All will be at it, and at it all the time."

The sending of Circulars by the Central Board, a notice of which appeared in your last issue, was very timely. Next every place might not be reached by these Missionary missives, I would suggest, that it would be well for the Circular and the form of a constitution to be printed in the Messenger. Doubtless there are many places where the zealous hearts and willing minds of the sisters are longing to be engaged in the good cause, but the work of organizing and sustaining a society seems very formidable. In some places it would be impracticable for the Societies to meet often and labour in their assembled capacity. But occasional meetings could be held, and money could be raised in some of the many ways which may be devised by the fertile ingenuity of pious women.

What a pledge for future success there is in the forty societies now in existence, and the forty sisters whose names have appeared as the secretaries of these societies are forty powers in the churches for the development of our resources both monetary and spiritual. This work is of the Lord. The dear sisters in India will doubtless soon be joined by others who will look to their sisters at home for sympathy and support.

In closing I would suggest that it would be well for the sisters to gratify the readers of the Messenger a little more liberally with the results of their sympathetic thinking on this subject.

Truly yours,
FRIEND.

The Christian Messenger.

Halifax, N. S., April 10, 1872.

THE CHRISTIAN SABBATH.

Respected Editor,—

I am in a dilemma, and take the liberty of asking you, or some of your able correspondents to enlighten me through the columns of the Messenger.

My difficulty is in regard to the observance of the "first day of the week," as the Christian Sabbath.

I desire an answer to the following questions:—

1. Did Christ Jesus, while upon earth, observe the Seventh day as the Sabbath?
2. Did he, after his resurrection, or prior thereto, change the Sabbath, from the Seventh to the first day of the week?
3. Is there any authority sufficient to effect such a change, except the power that instituted the Sabbath?
4. Is it correct to call the Lord's day Sunday instead of Sabbath?

Answers to the above questions, and any light whatever thrown upon the subject, to show me, that I am not disobeying one of the ten commandments, in keeping the first day of the week as the Holy Sabbath, will be most gratefully received by

ENQUIRER.

Black Rock, March 14th, 1872.

We do not think there need be any difficulty in the observance of the "first day of the week," as the Christian Sabbath. The difficulty of our correspondent appears to be in recon-

ciling the original and Jewish Sabbath law with our Christian practice. We are pleased with the opportunity of rendering any assistance we can, in helping to remove such difficulty, and shewing the Sabbath to be still "a delight, the holy of the Lord, honorable."

(1.) In attempting an answer to the first of the above questions, then, we may remark that by comparing the commandment respecting the Sabbath given in the moral law on Mount Sinai (Exodus xx. 11.) with the record of the close of the work of Creation, (Gen. ii. 2.) it will appear that the Sabbath was instituted "at the beginning," and was not so much a Jewish institution as a universal law, one that was intended for the benefit of mankind in all ages and in all lands; as our Lord said, "The Sabbath was made for man."

The great principle is that a seventh part of our time may be occupied by resting from ordinary and necessary labor and employed in religious observances. By examining the record of our Saviour's life we find that our Lord made his visits to the temple on the Sabbath Day. And in his teaching he plainly recognized the observance of the day. He rebuked only the hypocritical punctiliousness which made the Sabbath day override mercy, and prevent acts of kindness to man and beast, and so to become a weariness rather than a delight. See Luke vi. 1, xiii. 10, 15. John v. 18.

(2.) In reply to the second question we may quote what our Lord said of himself: "The Son of man is Lord of the Sabbath." Taking this statement in its plain and evident meaning we may affirm that Jesus was at liberty to make any change he chose in the day appointed for Sabbath observance. It also seems very clear that after His resurrection he chose the first day of the week to meet with his disciples. It would appear too that as the day was from the first a day of remembrance, "Remember the Sabbath day, &c.," the disciples met for the purpose of commemorating the rising of our Lord and his completion of the work of redemption, as in the beginning, it was observed in commemoration of the work of creation: For in six days the Lord made heaven and earth, &c. The direction given by the Apostles to the Corinthian Christians, "Upon the first day of the week let every one of you lay by him in store," &c.,—shows pretty evidently that the week was then ended, that the week's labour had been performed, and that they now had the results in their hands to dispose of as they chose, and might then properly give a portion of it for their suffering fellow Christians at Jerusalem. We have no indication that assemblies for Christian worship were held on the Jewish Sabbath after the resurrection of Christ. True the Apostles went to the Jewish synagogues and preached the gospel, but this was evidently embracing the opportunity of there having an audience of their Jewish brethren whom they might address. We do not know all that Jesus taught to his disciples during the "forty days" he remained with them after his resurrection, and previous to his ascension, but we are informed that He spoke to them "of the things pertaining to the kingdom of God." The conduct of the disciples with respect to Sabbath observance would lead to the conclusion that this change of the day of rest was one of those things he taught them.

(3.) If the foregoing remarks are an answer to the second question then this third one is already answered.—Jesus had the power to change it, and he and his first disciples did change the time of observing it, and his followers have continued to set apart the first instead of the seventh day.

(4.) The first day of the week is doubtless "the Lord's Day," and when observed as a day of sacred rest it is a Sabbath day. It may be called Sunday with as much propriety as the second may be called Monday, the third Tuesday and so on.

We might object to many names in common use because of their heathen origin, but when they have no reference to what those names indicated, the use of them as such ceases to have any unchristian significance or importance. We prefer however to call it the Lord's Day. Whilst we hold that the Sabbath law—a seventh day for rest and the worship of God—is as binding now as ever, we do not think there need be any uncomfortable feeling in any Christian heart, because the Seventh day of the Jews is not now observed as formerly. The great fact of Christianity is the resurrection of our Lord, and the remembrance of this fact is to be renewed every first day of the week.

THE LATE MRS. BILL.

wife of Rev. I. E. Bill, editor of the St. John Christian Visitor, died on the 8th of March. The detention of the mails prevented our getting the paper containing the full account of her death for two or three weeks after its publication, or we should have placed it before our readers sooner. Our brother gives a very full and interesting Memorial Sketch of the life and character of the departed, one which will be read with deep interest by her numerous friends in this province. We deeply sympathize with our esteemed friend in his bereavement and affliction. Deprived of so excellent a wife, he will doubtless spend his remaining days much in the remembrance of the past, and the anticipation of future blessedness and re-union with the spirits of the just made perfect. May he have an abundance of gospel consolation to sustain him in all his sorrows and trials. We make the following extracts from the Visitor:—

The subject of this sketch was originally Isabella, daughter of the late Thomas and Annie Lyons, of Cornwallis, N. S. She was born Jan. 28th, 1806. Her mother died when she was seven or eight years of age, and she became the adopted daughter of her esteemed aunt, Mrs. William Allen Chipman, of precious memory who possessed remarkable capabilities for training her children in the duties of domestic life: none under her care profited more by her precepts and example than the subject of this sketch.

Naturally possessed of a very lively and cheerful disposition, and musical genius of a high order, Isabella, as she grew in years, became passionately fond of what is termed by some, the "innocent amusements" of life, and as such was a general favorite on all festive occasions; but when about eighteen years of age a gracious revival of religion was experienced in Cornwallis, under the ministry of Father Manning, and among the number of the early converts was her sister Sarah. A message came to her saying, "Sarah is converted." Conviction of sin, deep and abiding, instantly took possession of her soul, and she said, "My sister is taken and I am left." The holiness and justice of God so opened to her moral vision, that she trembled under the burden of conscious guilt. From the terrors of an offended Deity she could see no way of escape. Weeks were spent in bitter lamentations over a mispent life, and in ardent cries for mercy; but no ray of hope appeared until in intense agony she bowed before the mercy-seat, saying—

"If my soul were sent to hell
Thy righteous law approve it well.
Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

Then came the light streaming from the cross of Calvary, Jesus and Him crucified, the complete atonement, the finished work, the unsullied righteousness, all opened to her view as just what she needed to meet all the demands of law and justice in her behalf as a condemned sinner, and she cast herself soul, body and spirit upon Jesus for time and for eternity. It was the crisis in her history—it was the day of redemption to her soul—joy unspeakable and full of glory filled her renewed spirit. Then and there she consecrated her all to Christ, and pledged, upon the altar of his infinite love, to be wholly his. Not long after this, when a stranger to her, in a hidden corner of the old Canard church, we listened with thrilling interest to her relation of this new experience. Her address was quiet and unimpassioned, but so clear in its conceptions of the purity, justice and sovereignty of God, the holiness and majesty of His law, and the richness and fullness of the gospel remedy, that the aged pastor and his flock were bathed in tears of joy, and one worldly, impenitent heart at least received impressions never to be forgotten. Having obtained this pearl of great price herself, she ardently desired that all around her might share in the priceless treasure. One of her youthful associates, beautiful as the morning rose, but immersed in the fascinations of the world, so enlisted her sympathies and anxieties that she hastened to her with the message of redeeming love. It was to her the power of God unto salvation, and they are now together on the shining shore.

About this time she was buried with Christ in baptism by the now glorified Manning, and joyfully received as a member of the First Cornwallis church.

Up to this period we were strangers to each other; but not long after it pleased God to lead us also to embrace the Saviour, and enter upon the duties of the Christian life. This naturally brought us into each other's society, and as acquaintance matured, her personal charms, her unassuming and quiet manner, and her unquestioned piety, so impressed us, that we proposed to her a union of hearts, and of interests for life. The proposition was accepted, and on April the 2nd, 1826, at her adopted home, the residence of the late renowned William Allen Chipman, Esquire, our spiritual father, Elder Manning, performed for us with a glad heart the marriage ceremony, and pronounced us "no longer twain but one." Forty-six years of sunshine and of cloud have passed over since then; but the pledges she then made at the hymenial altar were, in letter and in spirit, to her latest breath, inviolably fulfilled. Never in the history of man was the law of marriage, in all its demands, as established by the great law-giver, more sacredly or perfectly observed

in thought, word and deed. In this respect "she was a crown to her husband, and his heart safely trusted in her."

At the time of our marriage worldly prospects were prosperous and flattering; but about eighteen months after, her husband became so deeply impressed that it was his duty to preach the gospel, that he suddenly broke away from his secular pursuits, and resolved to devote heart and life, come what might, poverty or riches, to the salvation of a perishing world. This was another crisis in her experience. She had prayed for this in the ardor of her first Christian love with her whole heart, when she had no thought of becoming the young convert's wife; but now in her altered circumstances and relations, when the prayer was to be answered it was quite another thing—she must become a fellow-helper and a fellow-sufferer in this mission: sacrifices of no ordinary character must be made; was she prepared for all this? She feared not—nature hesitated, trembled—the responsibility was too great; but grace came to her rescue, and she said, "Not my will, O God, but thine be done." From that hour to the day of her death every effort of her husband for the salvation of souls, every plan for the promotion of education, missions, temperance, or any other good work, through means of the pulpit, press, or otherwise, shared in her deepest sympathies and excited her most fervent prayers. In the prosperity of his work she greatly rejoiced; when dark clouds encompassed his pathway she was the ministering spirit of light and love to cheer him on in the face of all obstacles.

More than twenty years of pastoral life were spent at Nictaux. There the refinement of her manners, the purity of her example, and her quiet devotion to all that is elevating and useful, gradually moulded a whole community, and imparted an elevated tone and spirit to social life that will extend from generation to generation.

In Fredericton, during eighteen months of pastoral work, which the Lord greatly blessed, she gathered around her sympathies and friendships more enduring than life itself. For ten years we presided over the Germain Street Baptist Church; and there, with untiring energy and unflagging zeal, she devoted herself to the best interests of the people. Always ready, by day or by night, to administer, as best she could, to the necessities of others.

In her later connections with the church in Carleton, the enfeebled state of her health has not permitted her to take any active part in church duties, but any indications of prosperity in Zion always gladdened her spirit and inspired her with gratitude to the giver of all good.

But the sphere in which she shone above all others was in the engagements and responsibilities of the family circle. There she sat as a queen upon her throne, giving instruction, guidance and discipline that preserved the most perfect order and harmony, and imparted her will with imperceptible but resistless energy to the hearts and lives of all around her.

Her energy was quite equal to the other traits of her character; it recognized no limits to her duty within the range of human possibilities. If care and anxieties were, in the providence of God, placed upon her, in the midst of physical weakness such as would make the most healthy tremble, she braced herself up to the emergency, and pressed on in the performance of duty. When physical suffering had so prostrated her that she was disqualified for outside labour, six motherless grand daughters were placed under her care: and the last five years of her life, with consummate tact and skill were devoted to their temporal and spiritual good. A life-time of ordinary domestic work was crowded into these five years. Her successful efforts in this direction will extend to generations yet unborn.

But her intimate friends will say, "we know how she lived, tell us how she died?" Just as she had lived, calmly trusting her eternal all in the hand of her loving Saviour.

"The dear departed was the mother of four sons and one daughter; the eldest son and the only daughter, we doubt not, were at the gate of the celestial city to bid her welcome, and to say, 'thank God, my dear mother, you have come at last.' A stricken husband, two sons, and fourteen grand-children still survive, to deplore their sad, and loss. Numberless relations and friends in this and sister Provinces will give us, we doubt not, their sympathy and their prayers. May this sudden death warning be to them and to us, as the message of God, saying: 'Be ye also ready.' Let us heed the admonition, and like the departed, trust alone in the finished work for pardon, justification and eternal life; then when the curtain of life falls, and eternal scenes open, like her, we shall be prepared for the blessed re-union of glorified spirits above. God grant that it may be so, and to His name shall be all the glory, world without end. Amen!"

The funeral services were conducted in the Germain Street Baptist Church, where the corpse was taken from her late residence in Carleton. Rev. W. S. McKenzie gave an address and the Rev. Messrs. Spencer and Boggs took part in the services.

The pall bearers were Revs. Mr. Spencer and Boggs (Baptist), Rev. Mr. Staveland (Reformed Presbyterian), Rev. Mr. Duncan (Wesleyan), Rev. Mr. Swabey (Episcopalian), and Rev. Mr. Hartley (Free Baptist).

A large number of the city clergymen were present at the public services in the Germain St. church, and several of them

were seated in the pulpit. The vast assembly collected on the occasion entered and left the sanctuary in the most quiet and reverent manner.

We are glad to find some of our correspondents calling for more attention to our HOME MISSIONARY WORK, "Beginning at Jerusalem" was the instruction given by our Lord to his Apostles when he sent them out into all the world to preach the Gospel. The Baptist Churches of these Provinces have heretofore held this, the sending of the Gospel to the destitute parts of our own province, as a matter of first consideration. It is still so regarded by a large number of brethren, although it is not manifested in the same manner. A few, perhaps, know somewhat of the destitute condition of many parts of this province. But there are many of the members of churches enjoying the regular services of Public Worship, who have but little conception of the amount of destitution that still exists in many parts of their own province; and, how some of their fellow Christians are deprived of gospel privileges, from month to month, and from year to year. We know that many of the settled pastors have their hands fully occupied in their various preaching places around their own neighbourhood, and the great difficulty is to find men who may be engaged as Missionaries. But if there were more deep concern felt for the souls of those living around us there would soon be found a larger number of men saying, Here am I, send me! Why should there not be an equal amount of zeal and enthusiasm manifested in raising funds for Home Missions that there is for Foreign Missions? There is as much or more probability of souls being saved by the former as by the latter mode of laboring for Christ. In the latter, doubtless the agent employed makes the greater sacrifice and endures more of personal deprivation, discomfort and trial, but he must present the same glorious truths before any hopes may be entertained of sinners being rescued from the power of sin and death. Brethren and Sisters, in your prayers and contribution, do not forget the Home Mission work.

We are glad to know that there are several of the students of Acadia College who will be glad to spend the few weeks of summer vacation in missionary work. We know, too, that there are many places needing just such laborers, and would welcome those pious devoted brethren. The Missionary Boards should be applied to by the people in such places, or by persons who know their wants, at an early date, so that appointments may be made in good time; and thus the missionaries may lose no portion of the time at their disposal.

"THE UNIVERSITY OF NOVA SCOTIA" BILL.

We have been favored with a copy of the "Bill for the establishment of the University of Nova Scotia," now before the Legislature; and for the information of our readers we here offer a brief summary of its provisions:—

1. It is proposed to establish at Halifax a University, to be called and styled the "University of Nova Scotia," the functions of which shall be limited to the examination of "candidates for matriculation and the successive Degrees in the several Arts, Faculties, and Sciences, exclusive of Divinity," and the conferring of Degrees, Certificates of Honour, Prizes, &c.
2. Should this Bill become law, all existing Colleges in the Province will be deprived of the power of granting Degrees.
3. Such Colleges, however, may continue to give instruction, as "Colleges affiliated to the University."
4. The Grants now made to them by the Legislature will continue to be made, if they become "affiliated Colleges;" not otherwise.
5. While they may continue to give instruction, it must be "such course of instruction as may be, from time to time, by statutes of the University, prescribed and determined." "The Colleges will have no choice."
6. The Corporation of the University will consist of a Chancellor, Vice-Chancellor, and at least fifteen members of Senate, all of whom will be appointed by the Lieutenant Governor in Council; that is, by the Government for the time being. Each affiliated College will have the right of electing two members of Senate.

We need not go further into detail at present, but will only observe that a sweeping revocation of powers and privileges of existing universities is intended. Those powers and privileges have been granted by our Legislature, and large sums of money have been raised by the various religious Denominations, in faith of the continuance of the Acts by which the said powers and privileges were granted.