

EASTERN CANADIAN MESSENGER

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No. 5

A Thorn

Winter, and then the spring;
 Summer and harvesting;
 Then north wind, cold and sleet,
 With no hint of a summer sweet;
 And out of the winter's chill some morn,
 With a thorn-set stem, a rose is born—
 I am only the thorn.

I am only the thorn that grows
 On the stem of a rose;
 Not a petal to make me fair,
 No beauty that means despair
 To plainer flowers, and yet
 On the rose stem I was set:
 Some purpose there must be,
 Some plan fulfilled in me;
 I know some good was meant,
 And so I am content.—Sel.

Missionary Volunteer Goals for 1915 in Eastern Canadian Union

In planning out the Missionary Volunteer work at the fall council at Washington the following goals were adopted to engage the energies of our young people in North America during 1915.

1. 2,000 young people added to the church and to the Missionary Volunteer organization.
2. 1,000 new Standard of Attainment members.
3. 2,000 young people to read the Bible through.
4. 3,000 Reading Course Certificates.
5. \$25,000 for missions from our Missionary Volunteer Societies.

Except in the amount to be raised for missions, these goals are considerably higher than those set for 1914. In addition to that a movement is added to encourage the reading of the Bible through during the present year. To do this it will be necessary to read three chapters daily and five on the Sabbath.

The portion of the goals falling to the Eastern Canadian Union and its component conferences is as follows:

	Union	Ontario	Maritime	Quebec	Nfld.
Y. P. added to church	18	8	4	4	2
Standard of Attainment	9	4	2	2	1
Read Bible through	18	8	4	4	2
Reading Course	27	12	6	6	3
Am't for Missions	\$305.00	\$137.50	\$77.50	\$65.00	\$25.00

These goals look pitifully small for such energetic young people as we have in the conferences of this Union. I am glad to say that in some sections of this Union the youth are setting their marks much higher than what has been set for them, and this is right. Let us each work hard for the conversion of the souls of our companions and friends. Engage in personal conversation with other young people on religious themes and lend them tracts and other literature as a means of reaching them. Then let as many as possible take hold of the plans for self-improvement, such as the Standard of Attainment and the Reading Courses. All can read the Bible through this year I am sure. Any of our young people who would like information relative to these various goals may correspond with me and I will gladly furnish information on the subject. I trust that under the blessing of God our Canadian young people will "do valiantly" for the Master during 1915.

M. N. CAMPBELL.

Ontario

President, M. C. Kirkendall, Oshawa
 Sec-Treas., T. D. Gibson, Oshawa
 Field Missionary Agent, Joseph Capman, Oshawa

Comment on Romans 14: 5, 6

In view of the fact that many who, when they are informed concerning the Sabbath truth, are either honestly perplexed concerning some expressions employed in the Scriptures, or are trying to justify themselves in pursuing a course other than that of obeying a plain command of God, I wish to offer a comment on the following passage which is found in Romans 14: 5, 6: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded (margin says assured) in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it.

Now the question is not, what do we think the apostle means, but what does it say? Two points must be obvious to all. Paul is here stating first what other people do—"One man esteemeth one day above another; another esteemeth every day alike."—and after showing what other people do he then emphasizes the importance

of each one making the matter of choosing a day a feature of his own personal investigation and to be "fully assured in his own mind." Incidentally, we may say, that Paul here teaches the right of private judgment in matters of religion instead of ecclesiastical selection as taught by the Roman hierarchy.

But what does it mean to be "fully assured"? There must be some basis by which we are assured, and in matters of religion what only can assure a person concerning what is right? There is only one answer—the word of God. If therefore we take the Bible as the basis of our assurance we enquire what assurance does it give us concerning the selection of a day? There is only one command for the keeping of a day. Ex. 20: 8-11. "The seventh day is the Sabbath." We would like to know if this is not sufficient for any honest man who wants to be assured concerning the day that God requires to be kept. Is there any such assurance for keeping Sunday holy? There is neither command nor example for keeping such a day except we take as the basis of our assurance the unauthorized teaching of the man of sin.

Now having been assured from God's word with regard to the Sabbath we should therefore observe it to the Lord, for he who does not so regard it doth not regard it at all. Instead, therefore, of Paul teaching that it does not matter much about a day as some people seem to think concerning this passage, we can readily see that he teaches how particular we ought to be in proving the matter for ourselves and not leave such to other people's fancy. May the Lord help us all to use our own individuality in all religious matters and be fully assured in our own minds concerning what is right.

F. W. JOHNSTON.

Home Missionary Report for Quarter Ending December 30, 1915

This good report for the fourth quarter of last year shows a decided gain over the report sent in at the close of the third quarter. Seventeen churches out of thirty-two are now sending in reports, while only nine reported at the close of the third quarter. Others have promised to organize during this quarter, keep a record of work done and report their work. Surely the Lord is visiting his people at this time and arousing all to activity. Then, too, the publishing houses have caught the spirit, and are preparing special series of cheap literature, so as to open the way for every Seventh-day Adventist connected with this movement to take a part in proclaiming the gospel message by a regular, systematic plan. This great European war has opened a wide door of opportunity for us to publish the third angel's message. This series is to be known as the "Present Truth Series." This will fill a long-felt want. For a long time both ministers and people have been calling for cheaper literature. Something large enough to admit illustrations, and short, pointed, comprehensive articles of present truth. These

will be similar in size to the *Review and Herald* War Extra, will cover practically every phase of present truth, and will cost only four dollars a thousand. Then, too, the publishers are planning on printing a four-page leaflet, on vital points of present truth, to be known as "The Leaves of Autumn Series." These will be furnished at one dollar a thousand. The name and price sound good, and point to the finishing of the work. We will never have a more opportune time than now to give this message. Let us do what our hands find to do each day. The Lord will surely bless all who endeavor to lead others to their Saviour. We appreciate this good report, and feel sure that it will be the means of encouraging others in this great work.

J. CAPMAN, Miss. Secy.

At St. Thomas last Sunday night Elder Campbell spoke in the Princess Theatre on the topic of Armageddon. The lecture had been well advertised, and the theatre was packed full of people. The newspapers have given the lecture an extended advertisement in reporting it. Elders Campbell and Kirkeendall will continue meetings at St. Thomas for a number of weeks.

A Young People's Sabbath School and Missionary Convention will be held at Brantford, February 13-15.

Newfoundland

Superintendent, W. C. YOUNG, St. John's.

Extremes Meet

(Concluded from last week)

Lady—When Peter received his commission from our Lord he did not receive the power to keep him until the day of Pentecost, which did not come until after the ascension.

Reply—Then let us be fair and follow him after the outpouring of Pentecost, and see if he is infallible then. The apostle Paul can bear positive testimony, as he was well acquainted with him (Gal. 2: 11-14). In his letter to the church at Galatia the apostle charges Peter with dissimulation (dissemble, equivocate), and that to his face, "before them all," and was not excommunicated. Now if Peter held the position then that is claimed by the pope to-day, there would be something doing about it. While we love the many good traits in the character of the apostle Peter yet we must not stick our head in the sands and become blind to his fallibility, allowing the error of death to overtake us.

Lady—Then what do you believe (you Protestants) is the rock on which Christ built his church?

Reply—Turn again to Matt. 16 and note the question that is up before the Lord for decision, and read the 13-16 verses. There we find the question before him, at a time when the church leaders all reject him as the Messiah, is, Whom do men say that the Son of man is (verse 13), and again, Whom do you say that I am (verse 15)? Then

comes Peter's bold avowal of his acceptance of Christ as the Son of the living God. The faith, and expression or confession of it, is the rock upon which the church is built. A living faith in Christ, not on a man. To this the apostle Peter after his conversion bears testimony (I Peter 2: 3-9). A stone of stumbling to those who "stumble at the word," but a sure foundation to those who accept the sayings of the Lord instead of the traditions of men.

Lady—Ah, but it says Peter has the "keys," and can both bind and loose in heaven and earth. That shows that our Lord was speaking to Peter,

Reply—In the very next chapter (Matt. 18: 17, 18) Christ addresses those same words to his church, declaring it has power to loose and bind in heaven and earth." Not some individual, but a collection of individuals when led by the Spirit of God into harmony with his divine word, are an ecclesia, or church, or called-out ones.

Report of Home Missionary Work for Ontario Conference for Fourth Quarter, 1914.

Name of Church	Membership	No. Reporting	Letters written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions for Periodicals	Papers Sold	Papers Mailed, Lent or Given	Books Sold	Books Lent or Given	Tracts Sold	Tracts Lent or Given	Hours of Christian Help Work	Articles of Clothing Given	No. of Meals Provided	Treatments Given	Offerings to Home Missionary Work	No. Conversions	Signatures for Temp. Pledge	
Arthur.....	5	1	1				1	91			2				1			\$ 40			
Albuna.....									515					10	13	12					
Bellville.....	10	4	1					185	1084		1		20				10				
Chatham.....	18	10	31	11	50	50	21	82	2005	3	2	677	5	30	20	6	6	54	1		
Hamilton.....	95	12	67	51	362	79	121	1093	471		19	240	1137	193	105	95	15				
Kingston.....	35		6		43	6		211	1780	28	13		470	9	14	14	6		36	30	
London.....	30	6	1	1	12	1			729				77	76			6				
Lynden.....				1	1	1	3	10	20		3	11	50	15							
Oshawa.....	26	16	21	3	116	81	8	165	2386	22	10		3492	29	59	5	14	2	27	32	
Ottawa.....	17	9	10		27	30	28	240		4			6302		15	20	12	19	00		
Paris.....	7	7	15	2	23	3	2	2	65	2	4		796	3	1	7	5				
Peterboro.....		6	8	3			2	2000			4	125	62								
Petrolia.....	8	8	10		50			125	35	43	5		100	20			3	40			
St. Thomas.....	20	6	1		10	11			778		2		167				2				
Simcoe.....	5						5	50		20											
West Toronto.....	60	25	53	13	239	128		1084	1546	34	12	32	1532	125	123	8		18	20		
Toronto Central.....			19	17	220	70	41	441	227	50	27	168	2020	39	9	17	7				
Totals.....	336	110	245	102	1053	462	229	5729	11691	186	124	576	16902	524	373	201	123	\$82	71	1	32

Colporteurs' Report, Week Ending Jan. 15, 1915

Ontario

Name	Book	Hours	Orders	Value	Helps	Total	Del.
John Pengelly	C. K.	40	22	\$33 00	\$13 50	\$46 50	
John Heaver	C. K.	36	7	10 50		10 50	
N. Wagar	B. R.						\$44 35
Melvill Abram	Mag.			5 00		5 00	5 00
Perl McPherson	Mag.			17 50		17 50	17 50
Total		76	29	\$66 00	\$13 50	\$79 50	\$66 85

Quebec Conference Report for December, 1914.

Churches	Title	Que. Work	Annual	H. I.	Missions	Sab. School	Weekly	Total
Montreal English	\$ 79 30	\$ 100 00	\$ 16 35	\$ 5 50	\$ 1 40	\$ 27 76	\$	\$ 230 31
North Hatley	5 08	25 00		14 15		2 46		46 69
S. Stukely	17 03		10 50	2 25		6 69		36 47
S. Bolton	34 52		32 00	6 00		3 44		75 96
Montreal French	28 04		109 40	15 80		45 59	20 00	218 83
Fitch Bay	13 00	5 00	9 25	6 20		4 90		38 35
Sherbrooke	57 63		5 91	26 75		7 28		97 57
Namur				1 20				1 20
Totals	\$234 60	\$130 00	\$183 41	\$77 85	\$1 40	\$98 12	\$20 00	\$745 38

Eastern Canadian Messenger

OFFICIAL ORGAN OF THE
EASTERN CANADIAN UNION CONFERENCE OF SEVENTH-DAY
ADVENTISTS

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Sec.-Treas., T. D. Gibson, Oshawa.

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T. D. Gibson - - - - - Editor

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Lady—May this not refer to the Catholic Church; it can trace its descent from our Lord, and so it cannot err nor fall.

Reply—It is true that the Roman Catholic church claims to trace her history back to the Apostolate, yet that would not save her from error or mistakes, for Paul writing to the church at Thessalonica said (2 Thess. 2:1-3) that there would come a falling away, "or revolt," and "the son of perdition" be found in it before the second advent of Jesus.

Lady—That must mean you Protestants, because you are the ones that revolted against the church.

Reply—If you read carefully the revolt is not from the church but of the church from God, and that it means the falling of the Roman Catholic church is without question. If one studies the fourth verse where it says some man, whom it designates as the "man of sin," would arise in the temple and sit as an object of worship and call himself God. Now no Protestant ever did that, and you Catholics worship a man calling himself "Lord God, the Pope." This is evidence indisputable.

Lady—Let me see that book please! (glancing at the footnotes in the Douay edition). "There," she replied, "That means either Mahomet or Luther."

Reply—Did you notice that your notes say "Here must be meant some particular man, as is evident from the frequent repetition of the Greek, meaning "the man of sin," "the son of perdition." Now I want to show you that it cannot mean Mahomet, and can only mean the Papacy, for that man alone fills the requirements. He must sit in a Christian temple, not in a heathen mosque.

Lady—Oh, how I wish you could meet Father —, and I could hear you both talk over these things.

Reply—I would be glad to meet your Pastor. You notice that I do not call him Father—. In this respect the Papal system is directly opposed to the "sayings of Christ" for in Matt. 23:6-9 he says "Call no man your father on earth; for one is your father who is in heaven," yet the very name Papa-cy is disobedient to this injunction, and all down the line it is father this and father that, and sometimes, holy father, giving God's name to mortal man. Thus, my friend, the whole system is in opposition to Christ's teachings, which are infallible.

Lady—My, I do wish you could meet Father—. I'm sure he could answer you, being a well educated man. Glancing through the window, she exclaimed, "Here he is!

Would you mind if I invite him in? See he is coming down the street."

Reply—Certainly not, I shall be glad to meet your Pastor and talk on these things with him. (The lady then went to the door and stood a few minutes outside talking with the Priest, and then returned alone.)

Lady—Father—cannot come in. He is engaged on another mission so cannot come in.

After further conversation we parted, and while each had tried to be frank, yet no attempt had been made to belittle the other or hurt their honesty of purpose. As I was leaving, the lady remarked, "It would be a wonderful thing if you Seventh-day Adventists were right after all."

W. C. Young.

Notice to All Our Workers

The General Conference Committee has prepared a new Ministerial Reading Course for 1915, open to our workers of all classes. The course is conducted by the General Conference Department of Education through its magazine *Christian Education*. The January number is especially good for the course reader, containing among others the important articles: Business of the Ministry; What Does it Mean? Plagiarism; Learn the Laws of Nature; Our Second Year of the Reading Course. This magazine and the four books for 1915 are clubbed together at the remarkably low rate of \$5 postpaid. Send for a registration blank. It will save time to send the money also. On the installment plan you pay \$3 now and \$2.50 later. Address the General Conference Department of Education, Takoma Park, Washington, D. C.

THE *Liberty* magazine is bringing people into the truth, and is breaking down prejudice. While attending the recent Idaho campmeeting, I had a good visit with ex-Governor Steunenberg's wife, daughter, and son. I asked Sister Steunenberg how she received the truth. She said, "Your Religious Liberty Department used to send the religious *Liberty* magazine to the Governor, and he always read it and then brought it home. Through it I got hold of the true Sabbath, and I and the children began to keep it. I am thankful to God that the Governor himself kept the last Sabbath of his life before Harry Orchard blew him up with the bomb." It certainly was refreshing to me to learn that this noble family came into the truth in this way.

One of the editors of the *Evening Star*, Washington, D. C., was taken ill recently, and went to the Washington Sanitarium for treatment. On various occasions this editor had expressed himself through his newspaper as being very decidedly in favor of Sunday legislation for the District of Columbia. While at the Sanitarium, he picked up a recent issue of the *Liberty* magazine, and read it through. He was thoroughly convinced after reading it that Sunday legislation and Sunday laws are wrong, and he has promised to use his influence in the future against compulsory Sunday legislation.