

Canadian Union Messenger.

"As the cold of snow in the time of harvest so is a faithful messenger."

VOL. III.

MONTREAL, CANADA, APRIL 15, 1904.

No. 13

PERFECT.

Lillian M. Alexander.

I may not always know the way
Wherein God leads my feet;
But this I know, that 'round my path
His love and wisdom meet;
And so I rest, content to know
He guides my feet wher'er I go.

I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss,
But though I cannot see,
I kneel and whisper through my tears
A prayer for help, and know he hears.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, My Father's love
Is always safe to trust;
These things were dear to me, but still,
Above them all I love His will.

Oh, precious peace within my heart;
Oh, blessed rest that knows
A Father's love in constant watch,
Amid life's ebbs and flows;
I ask no more than this: I rest
Content, and know His way is best.

BLESSED ARE THE PURE IN HEART.

It is told of Leonardo da Vinci, that when he was painting that picture which stands perhaps among the best known in the world,—the picture of The Last Supper—he had a bitter quarrel with one of his contemporaries, and he thought that he would strike a lasting blow at him, and that he would show what he thought of the fellow by painting his face in that picture for the face of Judas Iscariot. And so he did. The enemy whom he hated he set in the picture as Judas Iscariot. And then he worked on at his picture until he came to paint the central figure—till he came to paint the face of our Lord; and he tried and tried again, but he never could satisfy himself with it. Always it was at fault. Al-

ways it was clearly behind what he wanted to get.

Meanwhile there had been growing in his heart some sense of shame at what he had done towards his enemy—some sense of uneasiness at treating a man like that, however much he hated him. This feeling grew and grew in him as he worked on, until at last he got quite ashamed, and made up his mind that he had done a wrong; and so at last he sponged out the face of Judas Iscariot. He took it right out of the picture, and that night he saw in a dream the face of our Lord which he has sketched and painted in the picture. There were the lineaments and the look that he had been longing to sketch. There they were. He could now portray the face of the Christ because he had put away bitterness out of his heart, and had made at least one step towards being in charity with all men.

Brethren, if we are hanging back in the knowledge of the truth, if we are sad that our hearts grow so slowly in the love of God and in the discernment of His life, let us ask ourselves whether there be any bit of allowed unkindness or any lack of charity, in deed or word or thought, to keep us back.—Bishop Paget.

NO COMPROMISE.

A. E. Lemon.

In these days, when the enemy of all righteousness is seeking to compel men to worship on a day that God commanded to be used as a working day, it well becomes us to consider our position, in order that we may stand firm for the truth, and may be able to "convince the gainsayers."

"The seventh day is the sabbath of the Lord thy God." Ex. 20: 8-11. That is the plain Word of God. And God's Word abides forever. Isa. 40: 8.

God blessed and set apart the Sabbath at creation; and "Whatsoever God doeth, it shall be for ever." Eccl. 3: 14. And since God once blessed that particular day, no man can alter that blessing or reverse it. Num. 23: 20.

The Lord Jesus, who is our example, kept the sabbath. Luke 4: 16, 31; 6: 6; 13: 10. And Jesus is "the same, yesterday, to-day, and forever." Heb. 13: 8.

Since God's Word says: "The Seventh day is the sabbath," the simple fact that Christ rose from the dead on Sunday proves that Sunday cannot be the sabbath; for the same Word says He rose on the first day of the week. So although there is getting to be a custom among some almanac makers to make out Sunday as the seventh day, it is impossible for Sunday to be both first and seventh; and since God says: "The seventh day is the sabbath," it is proven that Sunday is not the sabbath, and no human laws can make it so.

Now, as Sunday is not "the sabbath of the Lord thy God," Sunday keeping is not sabbath keeping, and cannot fulfil the fourth commandment. Therefore, those who knowingly and wilfully continue to thus violate the commandment, do not know God; for "Hereby we do know that we know him, if we keep his commandments." I. Jno. 2: 3. And not to know God is to come short of eternal life. John 17: 3. Moreover, Christ said: "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

Neander, the great church historian, says: "Sunday is always only a human ordinance." Christ says: "In vain do they worship me teaching for doctrines the commandments of men." Mark 7: 7. To honor "the venerable day of the sun" is to partake of sun worship, a thing which is an especial abomination in the sight of God. Ezek. 8: 15-16.

We, therefore, who know the truth, must not temporize or compromise with this principle of error. We must stand firm, and hold up the standard of truth.

THE ART OF CONVERSATION.

A gentleman who had given his only daughter great educational advantages was disappointed that she did not shine in conversation with his friends. 'Why don't you talk?' he asked. 'You chatter with the girls, but with people of sense you are silent.'

'I don't know what to talk about. Your friends are not interested in the things that interest me. The girls are.'

Here is the key to this problem of learning to converse. Be interested in that which interests your companion. If it is a child, make your conversation on a level with a child's comprehension, and about things that interest a child. If a philosopher be your companion, and you cannot interest or instruct him, be interested in learning from him. The importance of knowing a little of everything is emphasized by the necessity of meeting all classes of people.

'Did you ever sell dry goods?' asked a pert miss of a judge; 'you seem to know all about ladies' wear.' 'No,' was the reply; 'but my mother, who was an invalid, taught me to do her shopping, and I have found the knowledge thus obtained invaluable in society and in my profession.'

I once heard an elegant gentleman talking with an uncultured old woman about making soap, and showing that he knew something of the art, and was interested in learning more.

Sir Walter Scott made it a point to talk to everyone he met upon some topic that pleased them. One one occasion he met, in a stage-coach, a man with whom he tried to converse upon every imaginable topic and without arousing a response. Quite in despair, he exclaimed, 'Is there anything you can talk about?' The man replied, 'What do you know about bend leather?' Sir Walter confessed that he knew nothing, but he wanted to learn, and upon this topic found his companion intelligent and even eloquent. We are often told that to be a good conversationalist one must be a good listener; but to be a good listener is not to sit silent. It is to know enough of the subject under consideration to ask intelligent questions and listen understandingly to the replies.—"Philadelphia Press."

THE ADVANTAGES OF A TRAINING SCHOOL AT WASHINGTON, D.C.

When it was decided that the headquarters of the denomination were to be located at Washington, D.C., at once the advantages in the establishment of a training-school at the same place were apparent.

Certainly here in connection with the general offices where many of the great problems of the advancing Message must be worked out, would be an ideal place for an institution of this kind.

THE LOCATION.

The importance of the location in itself should not be overlooked. Washington is rapidly becoming one of the most prominent cities of the world. Here are gathered from all over the country the men who make the laws of the land. The great government departments with their thousands of officers and clerks are located here. Here are also gathered the representatives of the various foreign nations of the world.

Washington differs from other places in that it is not a factory or commercial city. The hours for labor are short, and the people have much time for study and thought. This makes it a favorable place for our ministers and Bible workers to present the truth, and for students in the Training-school to have an actual experience in the various lines of work they are fitting themselves for.

Here students will have access to the Congressional Library, considered one of the finest of its kind in the world; also the Smithsonian Institute, the National Museum, the Patent Offices, the Art Gallery and other places containing collections for study and information.

INDUSTRIAL EMPLOYMENT.

In the construction of buildings for the offices of the General Conference, the Publishing House, the Sanitarium, and even in the erection of the school buildings themselves, an opportunity will be furnished from the very start in giving employment and training to the students.

Here may be actually worked out plans and methods of education that have long been considered and discussed. The experiences in the establishment of all of our schools in the past will be available and considered with a view that the mistakes may be avoided and successes taken advantage of.

THE PLAN.

Just as soon as the time arrives to begin vigorously pushing the work of building, it is desired that the actual work of school commence. The superintendents and foremen will have completed their plans, and, as far as possible, the work of building, of laying out and beautifying the grounds will be done by student labor. The plan of study and labor will be so combined that the students will be able to meet much if not all their expenses. Especially will this be so while the buildings are in progress of construction.

THE CLIMATE.

As may be observed from a glance at the map, the climate of Washington is such that much out-door work may be done. The winters are short and comparatively mild, thus the building season is much longer than in the north.

CLASS OF STUDENTS WANTED.

Especially during the first year of the school should only those come who are able and willing to work. Certainly others would not wish to fit themselves for any line of missionary endeavor. While the students are pursuing their studies, helping in the construction of the buildings, and in other lines of employment, opportunities will also be found for Bible work, canvassing, and other forms of religious work, as the student may have the ability to undertake.

Young men will be wanted who can be trusted, who can work, and who are willing to consecrate their lives to the Master's service, and to be trained for whatever responsibilities He may have for them. Such young men are always in demand, and will find here a wonderful opportunity for just the training they need.

A number of earnest, devoted young women will also be furnished with employment, for much will be found that they can do that will

assist them largely, if not wholly, in defraying their expenses.

WHEN TO COME.

Announcements will be published as soon as definite arrangements have been made for the work to begin. No one should come without first having made definite arrangements. Correspondence is invited, and full instruction and information will be given on request.

W. T. BLAND.

A UNITED WORK.

It has been proposed that in the erection of buildings and the opening up of sanitarium and school work at Takoma Park, arrangements be made for the sanitarium to give a large amount of work to the school, and for the school to use its facilities as far as consistent for the forwarding of the interests of the Sanitarium.

The first building to be erected on our forty-seven acre tract will probably be a school house built to accommodate about thirty students. Then close by a dining-hall to seat about one hundred persons. Over the dining-room, the space which later on will serve as work-rooms for the lady students, can be used at the first as meeting hall for the church, and school-room for evening classes.

With these two buildings the school can open up a boarding house for workmen and an evening school. Tents can be used during the summer by many workmen, while the Sanitarium buildings are being constructed.

In the erection of Sanitarium buildings, we shall endeavor at first to put up a two-story building with basement and attic, which will accommodate a family of about twenty-five patients, but so planned that it can be enlarged to accommodate fifty or more patients if enlargement becomes necessary. In this building must be our parlors, and in wings or annexes, the dining-rooms, bath-rooms and the offices.

By using the school house as a home for sanitarium helpers, it may be possible to open up our sanitarium work with accommodation for a goodly number of patients before the next winter.

It is our hope that the school house may be the home also of some of the workmen engaged in erecting the General Conference building, and the Review and Herald building. An earnest effort will be made to secure experienced and efficient teachers, and to conduct evening classes, in such studies as will be most highly valued by the workmen on our various buildings.

W. C. WHITE,
Chairman of the Sanitarium Board.

THE CANADIAN UNION MESSENGER

Published Semi-Monthly by the
CANADIAN PUBLISHING ASSOCIATION

4230 ST. CATHERINE STREET,
MONTREAL, CANADA.

Subscription Price, 35 cents per year.
S. D. HARTWELL, Editor,

TO OUR READERS.

When requesting change of address, be sure to give both old and new address.

In case the paper is not received after the first of the month, notify us and another copy will be sent.

Entered as Second-class matter.

EDITORIAL JOTTINGS.

Brother Thurston spent last Sabbath at South Stukely.

Brother Arthur Davidson and wife, of Montreal, spent Easter at his old home in Bethel, Que.

Elder S. A. Farnsworth is now settled in his home in Knowlton, Quebec, which will be his address in the future.

Argyle Taylor and wife, of South Bolton, Que., are in the city taking treatment at the Sanitarium of Miss Virginia Gobelile.

Elder H. E. Rickard called at the office while on his way home from Ottawa, on the 12th inst. He has a brief report on the last page of this issue.

Elder W. H. Thurston has been obliged to move his family into another house in Knowlton, and is now more pleasantly situated near the depot in that village. Parties addressing him should direct to Knowlton, P.Q.

Brother George Taylor, who for the past six years has been a resident of Battle Creek, Mich., has returned to Canada, to his old home at South Bolton, Que. Brother Taylor made this office a pleasant call while passing through the city.

Miss Hattie Marsden, who has been attending on sick relatives at Worden, Que., for a few weeks past, has returned to Montreal, where she expects to resume her work as self-supporting missionary. Her sister, Mrs. Geo. Booth, accompanied her, for a brief visit.

We acknowledge receipt of a complimentary copy of Elder Gilbert's book, entitled "Prac-

tical Lessons from the Experiences of Israel." The author has our thanks. The book comes highly recommended, and the proceeds of the sale of the book is to be used in work among the Hebrew people.

Brother John Pengelly, who has been canvassing all winter in Ontario, reports good courage in the work. He is taking a good many orders for May delivery, although a terrible winter has been experienced. People are in need of books, and recognize the good ones when they see them.

This is the last number of the "Messenger" to be issued from Montreal. The next issue will be mailed in Toronto, at 167 Dundas Street. Paste this in your hat, and send in a subscription to the paper if you want to keep in touch with the progress of the work in Canada. Price 35 cents per year.

We received a registered package from the Pacific Press Publishing Co., of Oakland, Cal., recently, containing over ten dollars in Canadian coin and postage stamps, which had accumulated in their office, presumably from brethren in this country, sent with orders for publications, but which was practically worthless to the office in "the States." This may all be avoided by our brethren in the Dominion sending their orders for books, tracts and periodicals to the local tract society, or to the Canadian Publishing Association, who handle all the publications of the Seventh-day Adventists, and whose address will hereafter be 167 Dundas Street, Toronto, Ont. Let all make a note of this and save themselves time and trouble, and expense to the cause, by so doing.

The books of the Quebec Conference have been delivered to the new secretary, Bro. G. A. Cushing, of Dixville, P.Q., who will receive all monies, such as tithes, weekly offerings, etc., and receipt for the same, while the S.S. reports and donations should be sent to Mrs. W. H. Thurston, Knowlton, Que., the present secretary of the S.S. department. Orders for publication of all kinds from the Quebec Conference should be sent to the Canadian Publishing Association, 167 Dundas street, Toronto, Ont., direct, as it has been decided, that for the present, all tract society business will be done direct with the publishing house, and neither Sister Thurston at Knowlton, or Bro. Cushing at Dixville, have a stock of publications, therefore orders sent to either will only be delayed. Send to the publishing house at once.

NOTICE TO CANVASSERS.

After May 1st, canvassers may order their books direct of the Canadian Publishing Association, 167 Dundas Street, Toronto.

TWENTY-EIGHT WEEKS' WORK.

In the early days of the Third Angel's Message, a small and earnest people began a work to which they were so devoted, that they allowed nothing to interfere with giving the Message to all who would receive it. Every phase of the truth received careful study, and was published so that our people could each engage in teaching the truth to friends and neighbors.

The Message will close with greater manifestation of power, than marked its beginning. Servants of God will be seen going from place to place, with their faces lighted up with the spirit of God.

The principles of truth which have been published in tracts and books, have lately been arranged in a course of Bible study, which embraces twenty-eight lessons. This course of study has been systematically arranged and numbered consecutively, furnishing our people means by which to give a course of Bible Readings, and thus place the truth within the reach of every individual.

If you will engage in the distribution of the Family Bible Teacher studies, you can easily put the lessons in the homes of twenty or fifty of your neighbors each week. This will take but a little of your time. Think of it. How much time would it require for you to stop at your neighbors' door and say, "Good morning. I have brought you the first lesson of a course of twenty-eight studies in the Bible. In reading it you may become very much interested. I have been, and for this reason I thought I would bring you one of the lessons." Just a few remarks may follow and you excuse yourself. It would hardly require more than two minutes, would it? Then you could scatter twenty lessons in one hour and have twenty minutes to spare. But you say as Moses did, "I am slow of speech?"

Then, brothers, sisters, step to the door and slip the lesson gently under it or into the mail-box, if there is one. This will take less time and you can scatter more. Last season a worker met an experience which might encourage you. He called fifteen weeks at one place and had almost lost courage when the Lord rewarded him. On calling one morning, he was met at the door by the lady who had found the lessons a comfort and a blessing as a help to the study of her Bible, and she expressed her gratitude, not only in words, but by giving a dollar for the help of the work.

Let each one who reads this stop and ask, "How much can I do? How much time can I spend in scattering the precious printed page?"

Our "Year Book" gives us a membership of 73,533. What could be done if each would engage in Visiting Bible Work? For prices of lessons and instructions for doing Visiting Bible Work, address Canadian Pub. Association, 167 Dundas Street, Toronto.

One of our brethren, after using the lessons, writes:—

Chicago, Ill.

To Whom It May Concern—

The undersigned having had some experience in the distribution of the series of Bible studies, known as the "Family Bible Teacher," would most heartily recommend them for general use. We know of nothing so well calculated to remove prejudice and create an interest in the study of the holy Scriptures.

By their distribution we may all successfully carry the great truths of the Bible to our neighbors, to our friends and to our kindred.

H. C. WINSLOW.

GOOD BOOKS AND BAD BOOKS.

H. D. Carr.

"And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Every true Seventh-day Adventist should be interested in the circulation of pure literature, a truth which the following facts go to illustrate. In the United States, about seven years ago, two young men left the Roman Catholic church, being dissatisfied with the teachings received there. One of the young men met with a missionary of a tract society, and the sound, wholesome books he gave to him became such a blessing to his heart that he soon bought a Bible. The scriptures brought to perfection the work which the good books had begun. His conscience began to accuse him of his condition as a sinner, but he soon found salvation in Jesus Christ. To-day that young man, Moses Treckojeuski, is one of the most successful workers in the Chicago Tract Society.

The other young man, his former companion, met an individual who handed him some anarchistic literature, which became a curse to him. It filled him with a deadly hatred of all organized societies and legal powers, because he had lost faith in, and respect for, God and religion. That young man was Leon Czolgosz, the murderer of President McKinley. The one young man became a soul winner, the other an assassin, largely as a result of the character of the books placed in their hands.

When we read the stirring results of the influence of the printed page, and realize that we are living in a reading age, and God has asid that "if there is one work more important than another it is the canvassing," should we ask "Why?" First, because many pulpits and churches are filled with "every unclean

and hateful bird," and many people who are honest in heart are disgusted, and in order to reach them we must go to their homes with the message. Second, there is a class who are careless and indifferent, but if the God-fearing evangelist comes to their homes or wherever they may be, and presents the books in the spirit of Christ, with a prayer ascending to the throne of God for wisdom to speak words that will touch their hearts, that they may buy and read the books, souls may, ultimately, be saved in the Kingdom of God.

This last week I have been over the territory where I made a delivery of books in the winter, and met many whose hearts are burning with the truth they have received from reading the books. One brother is taking his stand for the truth, and is entering the canvassing work with me, all from reading the books, Daniel and Revelation and Coming King.

Should not this inspire us with fresh courage to "scatter the printed page like the leaves of autumn" in this time of peace? May the Lord help us to put on the whole armor of God, and give this last grand, and glorious message, and thus hasten the great day when the King shall come, and give us all a crown.

REASONS FOR PUBLISHING REPORTS.

It is held by some that we should not publish reports of what we do as canvassers, the number of orders we take, etc. They say that we ought not to let our left hand know what our right hand does; that if we do well, make big sales, it seems like bragging, like holding up self, to speak of what we have done, and discourages those who do not do as well, while if we make small sales they are not worth mentioning, and so on.

I would not say anything to quench the spirit of humility, and I can see that to speak of our success to exalt self would not be of the Lord. But should our mouths be closed on the progress of this glorious message because some might think we were boasting? Indeed, brethren, we have a right to boast "in the Lord." This work that the Lord is doing with poor unworthy us is and should be a matter of deep rejoicing, and to keep it to ourselves is to depress the spirits of God's people instead of lifting them up. And besides we are plainly told to "prove one another to love and good works."

For the last three years at least, I have not been engaged in the canvassing work, because my weak faith would not permit me to believe that I could sell books enough to make a living and also do some other things that I wanted to do. This was not to my credit, of course, knowing as well as I do God's clear and precious promises to the laborers in his vineyard; but I believe that if I could have

seen sooner what some of the brethren were doing, it would have helped me some.

I know that Christ said, "Blessed are they that have not seen, and yet have believed." Still he permits us doubting Thomases to feel his hands and feet and be convinced; and when I began to hear how such and such a brother was being blessed with financial success, it had an effect, and I wish these brethren had reported sooner. Then when my own wife went out canvassing, and came home having been given more in dollars and cents than I was making at my trade with steady work, I saw and believed, and got up and went to work; and God gave me sales enough the first week to amount to \$175. Why that is nothing for him to do, and I am ashamed that I did not think so before.

Brethren, let us not be afraid to stir one another up. Let us tell the good things the Lord is doing for us, and get others to believe that he will do as great and good things for them also. Let us not say that we do it, for we do not; but let us put in the paper the report of what the Lord is doing through us, that others may see and be encouraged, and that all may rejoice.

When our ministers go out and labor, and report that God has given them so many precious souls for their hire; that so many "took their stand for the truth," and were baptized, or that so many were "received into church-membership," we do not think for a moment that that brother is boasting. So if books are sold through out instrumentality, let us rejoice together, and this we cannot do unless we hear from one another.

Tell of your success, brethren, and let us stir up the whole church with the idea that God is able to use us to "scatter our publications like the leaves of autumn."

THOMAS H. GANSETT.

Hattiesburg, Miss.

ALL CLASSES OF PEOPLE.

The special number of the "Southern Watchman," to be issued, on the "Second Coming of Christ and the signs just preceding it, will be appropriate for all classes. The events that are now transpiring throughout the world certainly afford most excellent opportunity for placing in the hands of the people something pertaining to the special signs of our times. The war in the East, the agitated condition of all the nations, the great city fires, the labor troubles, and other startling events of almost every kind that are now becoming so numerous, are all permitted for a purpose. The public mind is aroused along these lines, and there will never be a more favorable time for the circulation of our literature than during

the next few months. The matter that this special number of the "Watchman" will contain will be just what is wanted at this time, and we trust that it may have the circulation that the subject and times demand, and thus mark the beginning of a new epoch in the scattering of our publications "like the leaves of autumn."

This number will be profusely illustrated, and no efforts are being spared to make it an issue that will sell at sight. There is no question about its being the best seller that we have ever had in the way of a paper. Although it will contain 24 pages and be printed in two colors, the retail price will be only 5 cents a copy. It seems to us that such a number as this, printed in colors and to be sold at a nickel a copy, ought to have a circulation of at least a half-million. By a united effort this can be accomplished. Orders for conferences, tract societies and individuals are already beginning to come in very encouragingly, and the prospects for a good work to be done with this special "signs number" are most excellent.

It will be furnished in lots of 25 or more copies to one address at 3 cents a copy. Single copies will be mailed direct to lists of names at the following rates: 1 to 24 copies, 5 cents a copy; 25 to 99 copies, 4 cents per copy; 100 or more, 3½ cents.

ADVANCED COPIES.

Advanced copies will be ready for mailing early in April. The cover design is especially suggestive and striking, and cannot fail to make a favorable impression upon every one to whom it is shown. In fact, this alone would be sufficient to sell the paper to the majority of people. Orders may be sent direct to the Southern Publishing Association, 1025 Jefferson street, Nashville, Tenn., or to your Provincial Tract Society. Order now so as to receive some of the first edition.

IT MAKES A DIFFERENCE.

Some have written to the office, that it makes no difference whether the Ten-cent-a-week envelopes are used or not, people will give just as much without them. It does make a difference. Here is an illustration. The Hamilton church from the first of August to the first of March, had given but \$6.49 first day offering. This was without the envelopes. On the first Sabbath in March, the envelope plan was adopted, and in the three Sabbaths since then, the offerings have amounted to \$6.57, 8 cents more than for the previous seven months.

No one is urged to give. We just have one of the children go round each Sabbath and collect the envelopes, giving an empty one for the next Sabbath as the filled ones are handed

in. Each one is so well pleased with the plan that he is wondering why it was not thought of before. They were just as willing to give last August as now, but because there was no plan they did not give.

Why do not the elders and leaders all over this conference institute some system in this matter? The people are willing to give. You will see this demonstrated when you get a system well started.

THE ELDER.

NOT WEARY IN WELL DOING.

Our loyal people are not "weary in well doing," they are NOT TIRED OF GIVING.

Within the last few years they have paid the \$66,000 debt on the Christiana publishing house; nearly \$55,000 on the Relief of the Schools Fund; paid for the English Sanitarium; and given largely in response to other calls; and yet from January 1 to March 24, \$33,190.24 annual offering was received, as against \$22,000 for the whole of the year 1903. This very large increase in the annual offering shows clearly that the confidence of our people has been greatly strengthened by this move to Washington, and that now there will be more money than ever before for missions and other enterprises.

Those who love the great message of truth love to be asked to support it, and they are greatly blessed in the actual giving. From a letter written shortly after the week of prayer I quote the following:—"Our dear people still love the message, and they love to HEAR THE FACTS." "Sabbath we made of first importance the subject of missions and the offering. . . . That was the best meeting I have attended for years; and the subject of the meeting was—

MONEY! MONEY! MONEY!

Missions, Missions, Missions. Oh, the people love to hear of all the good things that mean the closing up of the grand old gospel work! and they are not tired of being asked for money for SUCH purposes."

This is the spirit of Him who was rich, and for our sakes became poor, that we through his poverty might become rich. Thank God, that spirit is with this people and this movement.

We are very glad to say that the response to the appeal for the one hundred thousand dollar fund, even on such short notice, is most encouraging. Not a day passes without a number of donations to this fund. But we are still waiting for a donation of \$1,000 to start the published list in the "Review."

J. S. WASHBURN.

THE RELIGIOUS LIBERTY CAMPAIGN.

The "Alliance" is straining every nerve to get a Sunday law enacted. They claim to have presented the petitions of nearly 400,000 persons, and they have men here from Halifax to Winnipeg, who have been holding meetings in various parts of the city, to try to create a sentiment in favor of the act. It is strange how they try to draw a veil over the faces of the people, but I am glad they cannot succeed with all. I have listened to two speakers on the subject, and they went on to show that a day of rest is needed, and that the Lord had set apart a day, and had blessed and sanctified it, the seventh day, and had commanded us, in his law, to keep it; and that it was not a ceremonial Sabbath, but the Sabbath upon which the Lord refrained from raining the manna from heaven, showing that it was a sacred day. They said, further, that the Lord blessed the Jews now to that extent that they could outstrip the other students in their classes in all their studies, just because they observed the Sabbath. What an argument for keeping Sunday, when every word said was in reference to Sabbath.

One speaker said that religion was independent of the Bible, and did not originate from the Bible.

According to the best information I can get, the Government has decided to submit to Parliament a measure substantially along the lines proposed by the Alliance, and, after the formal reading, submit to the Supreme Court for a pronouncement as to whether or not the act encroaches upon the powers of the provinces. If necessary the subject will go to the Privy Council, in the event of any interested parties objecting to the decision of the Supreme Court.

If that is the road it will have to go, it will take some time for it to get around. There are a great many people who are not in sympathy with this move against religious liberty, and I have the assurance of some respected members of Parliament that they will do all they can for us, but our only trust is in the God of Israel, for He alone is our refuge and strength.

H. E. RICKARD.

CANVASSING REPORT. ONTARIO CONFERENCE, FEB., 1904.

NAME.	Name of Book.	No. of orders	Value	Value of miscellane-ous Bo	Value Books deliv'd
Grant Priddy	D R.	27	\$39 50	...	...
Judson Baker	C.K.	11	11 00	\$ 0 75	\$5 75
H. D. Carr	...	...	...	41 50	...
G. W. Sowler	D R.	15	19 00	3 00	20 25
John Pengelly	C.K.	106	123 25	64 25	30 65
A. B. Noftsgger	B R.	44	94 00	18 25	13 50
Mrs. G. B. Thompson	...	310	B. T. School,	...	15 50
C. Black	C.K.	...	4 00	...	3 00
Totals	...	516	\$290 75	\$127 75	\$88 65

B. B. NOFTSGER, Treas.

REPORTS OF TITHES AND OFFERINGS, MARCH, 1904.

ONTARIO CONFERENCE.

	Tithes.	F. D.O.
London	\$197.27	\$11.10
Individuals	20.62	.50
Lindsay	5.89	.....
Toronto	3.10	.....
Brantford	6.00	1.11
Hamilton	6.68	6.57
Peterboro	4.00	.50
Kenyengeh	5.00	.....
Albuna	28.04	.....
Belleville	7.32	.....
Petrolia	5.00	.....
Oil Springs	2.00	.50
Picton	3.50	.60
Ohsweken	3.40	.....
Totals	\$296.82	\$18.88

B. B. NOFTSGER, Treas.

CANADIAN DIRECTORY.

CANADIAN UNION CONFERENCE.

Office Address: 167 Dundas St., Toronto, Ont.
President: Elder W. H. Thurston, Knowlton, Quebec.

Sec. and Treas.: S. D. Hartwell, 167 Dundas St., Toronto.

Assistant: R. Myrtle Hartwell, 167 Dundas St., Toronto.

ONTARIO CONFERENCE.

Office Address: 140 S. Wentworth St., Hamilton.

President: Elder Geo. G. Thompson, 140 S. Wentworth St., Hamilton.

Sec. and Treas.: R. B. Noftsgger, 140 S. Wentworth St., Hamilton.

Tract Society and S. S. Dept.: Secretary B. R. Noftsgger.

QUEBEC CONFERENCE.

President: Elder H. E. Rickard, Fitch Bay.

Sec. and Treas.: G. A. Cushing, Dixville.

S. S. Dept. Sec. and Treas.: Mrs. W. H. Thurston, Knowlton.

MARITIME CONFERENCE.

President: Elder W. H. Thurston, Knowlton, Que.

Sec. and Treas.: Miss Albert McLeod, Longard Road, Halifax, N.S.

NEWFOUNDLAND MISSION FIELD.

Superintendent: Dr. A. E. Lemon, St. John's.