

# THE Canadian Union Messenger.

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

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## A SONNET.

To sit on rocks, to muse o'er flood and fell,  
To slowly trace the forest's shady scene,  
Where things that own not man's dominion dwell,  
And mortal foot hath ne'er or rarely been;  
To climb the trackless mountain all unseen  
With the wild flock, that never needs a fold;  
Alone o'er steeps and foaming falls to lean;—  
This is not solitude; 'tis but to hold  
Converse with nature's charms, and view her  
stores unrolled.

—Lord Byron.

## WALKING WITH GOD.

BY WM. GUTHRIE.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

"The statutes of the Lord are pure, enlightening the eyes," and are intended for our best good. "By them is thy servant warned; in keeping of them there is great reward." All who become conversant with his ways will find that he requires nothing of us save that mentioned above.

"Do justly." This covers all the social part of business life. A just weight, a just balance, and equity in all the affairs of life. One cannot be biased in judgment, nor regard the person of the rich; but must render to all their dues.

To love mercy softens all our actions, and causes us to "Show forth the virtues of him who hath called us out of darkness into his marvelous light," so that others seeing your good works, may be constrained to glorify our Father which is in heaven, and be bound together with us in the bonds of Christian love and fellowship.

"Walk humbly with thy God." To walk with God is to follow in his steps, or move side by side with him in his work. His work is the restoration of the image of God in the soul. Thus it may be with us. Whether as ministers, Bible-workers, merchants, mechanics, bankers, farmers, or whatsoever trade we may choose, the one end and ultimate pur-

pose is the saving of sinners. If connected directly with the Gospel work, we persuade men; but if engaged in secular work, our whole aim should be to hold up the prophet's hand,—that is, we should give our life's service to living the truth, and the earning of money to support the work and the workers, who are devoting their lives to the spread of the message. Thus we shall find the path our Saviour trod, and humbly walking therein, and asking him to bless our work, that there may be meat in his house, we shall find our labors rewarded in basket and in store.

But let us fear lest when all these blessings come, we trust the gift and forget the Giver. "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day." Note that the power to get wealth is "that he may establish his covenant." Let us therefore use what he gives us to this end. Thus, by advancing the message, we will be seeking first the kingdom of God and his righteousness.

In this way those that remain at home will be engaged in the spread of the truth just as much as those in the field. Be content therefore with your calling, and "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," remembering that he that is faithful unto the end shall be saved.

## ONTARIO.

### LYNDEN.

This church has been somewhat neglected during the past season. It was seven or eight months after I came to the Conference before I visited it. Several members have been waiting more than a year for baptism. We have promised them that they shall have the first opportunity that presents itself. We were with them Sabbath and first day, Feb. 11 and 12, and held four services. It snowed much of the time, and the weather was very rough. I was happily surprised to have such a good attendance.

Some who started out have become discouraged, and have given up the Sabbath. Perhaps they expect to take it up again. This is very dangerous ground. Jesus describes this case: "When the unclean spirit is gone out of a man, he (the unclean spirit) walketh

through dry places, seeking rest and findeth none. Then he saith, "I will return into mine house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." "This," the demon says, "is my chance. I will get help. We must take possession of this individual." The individual himself has neglected prayer and the study of the word. He absents himself from the place of secret prayer, and when the Sabbath arrives, he is not ready for it. He is losing his desire to meet with the people of God.

The demon consults seven others who are well experienced in deception. These demons have worked at this until they know just how to place the temptation. These eight demons take into consideration where the individual has failed in the past. They are acquainted with him. The plan is agreed upon, and he is tempted to absent himself from the house of God. There was a power that held him away from communing with his brethren. The temptation is tried again the next week, and he seems to reason that it is no worse to work on the Sabbath than to wish to do so.

Thus step by step he turns away from the message for these times. But "Whosoever will may come." We enjoyed this visit very much.

BRANTFORD.

We were with this church two days, holding meetings each evening. The members have done a good work selling "Christ's Object Lessons." The cold weather has stopped their work, but only for a time. Sister Good was so unfortunate as to break her wrist, but this has given her a much needed rest. She is looking much improved otherwise. Two other sisters are recovering from sickness. One had an operation for appendicitis. We were much refreshed by the presence of the Holy Spirit at both of these places.

A. O. BURRILL.

### SABBATH OBSERVANCE.

The Lord's Day Alliance arranged for Rev. Dr. Gamble, a champion of the National Reform movement in the States, to come to Canada to labor for a time in the interests of "better Sabbath observance." He reached Ottawa Feb. 10, remained until the following Monday, and spoke four times.

At two meetings he had considerable to say about Seventh-day Adventists, but to my surprise he said as much good as he did bad about them, setting before the people the growth and prosperity of the denomination, the earnestness and zeal manifested in their work, how they came up to Washington,

D. C., with their strong arguments at the time the Blair Sunday Bill was before Congress for discussion, and that every one of their specialists on Sunday observance were turned down by the Seventh-day Adventist representative, Alonzo T. Jones, and the bill was defeated. He said they were completely whipped by the Adventists in the discussion of the Sabbath question, and that there was no use to deny it, for it was the truth.

The Adventists, he said, were flooding the country with their literature, and it was unsettling the minds of men respecting the Christian Sabbath (Sunday). He warned the people to be on their guard. He further stated that, as the result of the work of the Adventists, three million have lost their day of rest; for if Adventists were allowed to work on Sunday, others had to be allowed the same privilege. In conclusion he said that the Adventists were enemies to the truth; enemies of the Sabbath; were breaking down the moral restraint of society; driving men and women to vice and crime; that the government should enact such laws as would give the working man a day of rest and protect the Christian Sabbath (Sunday); and that the laws should be enforced.

Now please read with this last declaration the following: "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraint of society, causing anarchy and corruption, and calling down the judgments of God upon the earth." *Great Controversy*, p 592.

Brief reports of Mr. Gamble's talks were given through the papers, and I replied through the same papers, correcting the wrong statements, and presenting in a brief manner the attitude of our people toward the working men, toward the Sabbath, and toward the government; and the object of civil government.

I understand that the highest expectations of the people of Ottawa, or the few who heard him, were not met in Dr. Gamble, and he will probably not return.

We are not sorry that Dr. Gamble came to Ottawa for he has opened up the Sabbath question publicly, and this opens the way for us to set before the people the importance of keeping the true Sabbath as well as presenting the principles of religious liberty, both publicly and from house to house.

Every church should supply itself with literature on the Sabbath question and religious legislation and circulate it everywhere now while these questions are being discussed. This is an opportune time to place reading matter in the hands of the people on these important subjects.

W. H. THURSTON.

**SABBATH OBSERVANCE.**

From the "Ottawa Citizen."

Editor Citizen:— I notice in your report of Rev. Dr. Gamble's work in the city last Sunday, he states that as the result of the work of the Seventh-day Adventists 3,000,000 men have lost their day of rest. Permit me to say that the working men have never brought such an accusation against the Adventists. The Adventists believe in religious liberty, equal rights, and the protection of all men everywhere. They deprive no man of a day of rest, neither do they compel any man to work seven days in the week.

No laboring man is compelled to labor on Sunday. Not a single man is forced to do anything of the kind. No law, unless it be the law of greed, makes any such demand. All who work on Sunday do so by consent, and are paid for the labor performed. The Adventists try to persuade men everywhere to be Christians, and to keep the Sabbath of the Lord—the Bible Sabbath. The Bible says the seventh day is the Sabbath, and our calendars as well as those of other nations declare Saturday to be the seventh day; Dr. Gamble to the contrary. Those who heard Dr. Gamble on Sunday morning will remember that he stated that he could not prove that Sunday was the seventh day.

As for the government, its object is to protect men in their relations one to another, and to the government—to protect rights, not to invade them.

The Sabbath belongs to the Lord, not to the government, and we are told in the Bible to render unto God the things that are God's, unto Caesar (civil government) the things that are Caesar's. Man is accountable to God alone for his religious faith and practice, and for the observance or non-observance of the Sabbath day. Seventh-day Adventists are not clamoring for a Sabbath law to be enacted by the government, neither would they do it if they were in the majority. They believe the Sabbath belongs to the Lord, that he will care for his own, and that men should be brought to the observance of the Sabbath by persuasion and not by compulsion. Neither Christ nor his apostles ever once appealed to the civil government to enforce their teachings. When any religion becomes a religion of civil law, it ceases to be a religion of love. True religious reforms are accomplished, "not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4: 6.

I, with Dr. Gamble and his associates, believe thoroughly in the pressing need of a world-wide campaign in favor of better Sabbath observance. But let us be sure that all we do is Christian, and done

in a Christian way. Ministers of God are commissioned to "preach the gospel," to "preach the word." The golden rule should be our motto, and it should be committed to life. — W. H. THURSTON, pastor S. D. A. church of Ottawa.

**THE CANVASSING WORK.**

Some time since I was glad to read that the canvassing work was to be revived, and I have not been able to get over the conviction that the Lord could use me to help revive it. But home, though humble, seemed attractive to me, and I was loath to go out among strangers, like the Master with nowhere to lay my head. But the circumstances which have so long kept me from my old-time work, have been somewhat changed and the difficulties which seemed to be insurmountable have been overcome, so that I shall be able to engage in the work again.

The death of my wife was a bitter experience, but the Lord has sustained and kept me through the trial, and I shall engage in the work again with renewed courage and zeal, knowing that the Lord who has sustained me thus far will keep me to the end of the journey.

Since I began work, I have taken orders for 10 D. of A., 10 C. O. L.'s., 32 C. O. S., besides circulating helps, papers, and tracts; and the blessing which it has been to me spiritually is beyond the power of language to express.

Now, I desire to take this means of asking for volunteers to canvass this season in our needy province of Quebec. I shall be pleased to correspond with and do all I can to help any who may wish to enter the work.

The MESSENGER will publish in each issue our orders taken, and items of experience which might be of interest to the canvassers throughout the Canadian field, if each will send in a report. This will be a source of great encouragement to those in this line of work, besides supplying the publisher with the necessary information in regard to the books he will need to keep in stock for our delivery.

Yours for success, A. M. TAYLOR.

The few meetings which I have held in Crediton have stirred the town somewhat. I am visiting in Crediton and vicinity now, selling tracts, small books, and C. O. L.'s, and giving Bible-readings. I have sold and delivered one C. O. L., and have orders for two more to be delivered this month.

The people seem to be anxious to have me start the meetings again. Some of these have not been to the former meetings. Our Sunday evening meetings at our home in Exeter are well attended. Both the attendance and the interest are increasing at each meeting. I am sure that some good will result.

JOHN ISAAC.

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KNOWLTON SANITARIUM NOTES.

Mr. W. J. Hurdon returned from Waterloo bringing his patient.

Mr. J. R. Booth has returned, after spending several days in Richford.

Miss Minnie Litchfield is expected home from Waterloo on Thursday.

All the rooms in the Sanitarium are occupied now, and more patients are anxious to come.

Brother Mooney and his daughter, Miss Christine Mooney, of Ottawa, arrived at the Sanitarium last week. Both are taking treatment.

OBITUARY.

DUSTIN.— Died of paralysis at her home near Fitch Bay, Que., Feb. 13, 1905, Hulda Matilda Dustin, *nee* Welch, relict of the late William Dustin, aged 74 years, 8 months, and 15 days. Sister Dustin accepted the Third Angel's Message twenty-five or thirty years ago, while at the Battle Creek Sanitarium for treatment, and has since been a firm believer in the faith. About ten years ago she united with the church at Fitch Bay, Que., of which she continued a faithful member until her decease. The paralytic stroke was very severe, yet she seemed to realize her condition, and to understand what was said to her for a short time, and then relapsed into a state of unconsciousness from which she never rallied. Although the messenger of death came to her very suddenly, by her daily life we have every reason to believe that she was fully prepared for the solemn event. Therefore the relatives and friends, though they sadly mourn their loss, "sorrow not, even as others which have no hope." The funeral services were conducted by the writer.

H. E. RICKARD.

BOOKS! BOOKS!

In our annual stock taking we have found a large number of books slightly soiled by moving and shelf wear, and we propose to sell those books at greatly reduced prices. Note the following:—

		former price		post paid	
Patriarch and Prophets,	Gilt,	\$2.75;			\$1.50
Great Controversy,	Gilt,	2.75;	" "	" "	1.50
" " "	Half Morocco,	3.50;	" "	" "	2.00
Bible Readings,	" "	3.50;	" "	" "	2.00
Prophetic Lights,	Paper,	.50;	" "	" "	.30
His Glorious Appearing,	Cloth,	.40;	" "	" "	.15
Arming of Nations,	" "	.10;	" "	" "	.06
Battle of the Century,	" "	.10;	" "	" "	.06

Any of the following books will be sent post paid to any address in Canada at a discount of 40% during the next thirty days:—

		List price		reduced price	
History of the Sabbath,	Paper,	\$ .50;			\$ .30
Making Home Happy,	Cloth,	.50;	" "	" "	.30
" " "	Paper,	.25;	" "	" "	.15
Gospel in Creation,	Cloth,	.50;	" "	" "	.30
Gospel Reader,	Cloth,	.75;	" "	" "	.45
" " "	Board,	.50;	" "	" "	.30

The number of the soiled books is limited, and the first to order will be the first to be served. Let orders be sent at once to the Canadian Publishing Association, 167 Dundas St., Toronto, Ont.