

THE Canadian Union Messenger

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

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"CONSIDER THE LILIES"

"Consider the lilies how they grow," thus spake He,
The Master, walking in the fields at eve.
Consider with Him, O ye sons of men, and walk ye,
For the day dawns ere yet your hearts believe.

And you, O friend and brother, calmly living,
The day's appointed task done hour by hour;
Each hour no less filled with unmeasured giving,
A man's full soul, an angel's mighty power.

Be sure that he who saw the lilies growing,
And looked from them up to the hills divine,
Who watched the toiler in his patient sowing,
Who drank the common cup of common wine,

Knows every deepest thought and highest craving
For those fair paths that lead to fields of Peace,
Where quiet waters flow, green pastures laving,
And where the weary soul finds full release.

WHY NOT WORSHIP AS WELL AS REST BY LAW?

The Ontario Lord's Day Alliance is an organization formed about ten years ago for the purpose of securing what they are pleased to call a better observance of the Lord's Day, meaning Sunday, of course. One official statement of the Alliance we wish to notice in this connection. It says: "The Alliance is formed for the purpose of protecting the individual, God-given right of every one to rest and worship on the Lord's day."

It will be noticed from this that the protection which the Alliance proposes to afford to every man is the right to *worship* as well as to rest on the Lord's Day. If it were not so serious a matter, it would be laughable to think that a body of intelligent Christian men should associate themselves together for such a purpose. Just as though every man did not already have the right to rest and worship on the Lord's Day, and just as though they had not the power to exercise that right! In the name of reason, if a man has the "individual, God-given right" to rest and worship on the Lord's Day, what is there to prevent him from exercising that right?

But we are of the opinion that the Alliance has misspoken itself. It is not the purpose of the Alli-

ance to afford every man the opportunity to exercise his God-given right to rest and worship on the Lord's Day, but it is its object to compel every man to rest and worship on that day.

Perhaps the Alliance may take exception to the idea that its object is to compel people to *worship* on the Lord's Day. But why stop short? The right which the Alliance proposes to protect, according to its own statement, is to rest *and worship*. Is it not more essential that the individual should worship than that he should rest on the Lord's Day? What is gained by compelling people to rest on Sunday unless they are also compelled to worship? Are the people made any better by simply resting without worshipping? If not, then why compel them to rest? If it is claimed that the people *are* made better by enforced Sunday rest without worship, or by such rest with worship for that matter, it follows that the Alliance is seeking to justify the people from the sin of Sabbath-breaking at least, by the deeds of the law, and the *civil* law at that. But the Bible says, "Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace."—Gal. 5: 4. Which horn of this dilemma will the Alliance hang on?

But if it is simply the physical welfare of the individual which is sought, the Alliance would better direct its energies into another channel, for there are a multitude of evils which are much more injurious to the individual than the neglect to take a weekly day of rest, as, for instance, neglect to take an adequate amount of *daily* rest in sleep, neglect of personal cleanliness, improper diet, etc., etc., *ad infinitum*.

When will the people learn that an "individual, God-given right" can not be enforced by law?

ENEMIES TO SABBATH REFORM

The greatest enemy to any religious reform is the man who tries to effect it by law. Such attempts only serve to dam up the current of evil without drying up the source, and when the force of public opinion becomes strong enough, as it surely will become sooner or later, it will burst forth with most destructive fury, carrying everything to the opposite extreme. The only true and lasting reforms which

the world has ever seen are those which have been wrought out by men who have dared to oppose the mightiest powers of earth. True reformers are those whose footprints have been traced in blood; men who have given up everything, even life, rather than sacrifice a principle; men whose sole reliance was in the persuasive power of love, and whose only weapons were spiritual ones. Such men have gone forth conquering and to conquer. Though covered with obloquy and contempt during their lives, and though dying ignominiously at the stake or upon the gallotine, succeeding generations who have reaped the fruits of their sufferings have recognized that they were reformers indeed; while men who have demanded civil laws under the pretext of *sanitary regulations*, as did the bishops of the fourth century and later, thus bringing upon the world the long dark night of ignorance and superstition, have been the veriest enemies to the cause of Christianity. So now, the worst enemies of Sabbath reform are the men who in the same way would make a living, acting image to that frightful power which is represented in Scripture as being drunken with the blood of Saints.

And that these men will succeed in their efforts, is as true as that the prophecies of the Bible are true. One has but to note the activity of those men and the influence which they are exerting *just now*, and *everywhere*, to recognize the truthfulness of the statements made in this article. What are you doing to counteract this influence and activity so that the honest ones may be warned in time?

FROM THE FIELD

OTTAWA

About forty petitions have been received here from the Maritime and Quebec Conferences, with about a thousand signatures. These petitions are not signed by a few members of a church claiming to represent the whole church, but are signed by individuals from the various churches.

We have not received any petitions from the other conferences, but many are being filled and sent to the conference offices for use when needed.

It has been officially reported that, in view of the prolonged struggle over the Autonomy Bill, no Dominion legislation on Sunday observance will be given this season of Parliament.

In view of this, those holding the petitions will have a little more time in which to secure signatures. Thousands of people will sign these petitions when an opportunity is given them to do so.

The union of church and state is pointed out in

prophecy (Rev. 13) and is an evil thing; yet many regard it as the proper thing to ask the government to legislate on religious questions, enact religious laws, and compel people to observe a day as the Sabbath whether they desire to do so or not.

Religious legislation will bring persecution to those who will not bow to apostasy, but it is not to save men from this persecution that we sound the warning. Our protest is made that we may save at least some of the men who would make such laws, and who would thereby become persecutors by allying themselves with the powers of evil. Therefore we petition and we remonstrate that we may by all means save some.

Many people are not aware that Sunday laws are wicked, but they are, for they require men to commit sin against God, by transgressing the law of God. 1 John 3:4. The Sabbath belongs to the Lord and not to civil government, therefore civil government can by rights have nothing to do with the Sabbath.

The object of circulating our petitions and our literature is that the whole people may become enlightened, and that whosoever will may escape the evil that is coming upon the land.

W. H. THURSTON.

GUELPH, ONT.

I have just returned from a visit to Galt, and while there, attended a quarterly meeting of the little church at that place. Though but a few persons were in attendance, the Spirit of "our Lord" presided at his Supper, and the Divine Ordinances were unmistakably approved and accompanied with his blessing. The church has been without a regular settled pastor, since Elder Huntington left them for the South, and this was the first quarterly meeting that had been held for many months. Sister Burrill (assisted by her daughter Ellen, since her return from South Africa) has done much to revive, and hold, the interest of the little company.

At this time a revision of the church-membership list was made, and four new members were added. On the Sunday evening following, was held another meeting, which was attended by a number of town people including children, who, with every older one, listened with rapt attention to a spirited talk, addressed especially to the children, by Elder Burrill accompanied by map illustration, and followed by Ellen Burrill upon "notable Bible-work among children," and its wonderful results.

I was asked to send to the MESSENGER the following statistics, as President Burrill was very busy in completing his necessary correspondence, preparatory to leaving next week, for Washington, on which trip his family will accompany him.

Other churches in the Conference have assisted this church to pay the interest on the mortgage and to reduce the principal twenty-seven dollars.

The church now numbers nineteen members, and all of the members, except one, pay tithes. During the nine months just passed, the tithes amounted to \$180.08.

Sabbath-school Offerings, above expenses, \$13.32	
Haskell Home.....	1.40
Foreign Missions	14.03
Washington Fund,.....	6.25

* * *

SUMMERFIELD, N. B.

In a letter received to-night are the words, "Pray for Washington," meaning the Conference at Washington. The eyes and hearts of our people everywhere should be upon this gathering of the Lord's host. It is no hardship to pray for that upon which the heart's desire rests. My own heart is drawn out in a marked manner for this event. There are no doubt thousands who would be glad to attend, but who, like myself, cannot possibly be present.

But dear friends, we can be present in spirit. We isolated ones may have a share in helping the spirit of that meeting. Let no one repine because he can not be a Moses at this gathering, or because it is his lot to stay at home and care for the daily duties he is so accustomed to; but instead, let each seek the Father's face that he may prepare the hearts of the people who are arranging to attend, that they may cast aside all idle curiosity, all unholy ambitions, "every weight and the sin that doth so easily beset," and while there be as "the heart of one man," with faces set heavenward and bodies made ready for God's gracious "outpouring."

And then, as our hearts are all aglow with a vision of the prospect, and His face shines upon us, let us who stay at home remember that we need the same preparation exactly. Let us seek it earnestly and ardently, and each say in his locality, as I can in this, "Dear Father, how glad I am that Thou art just as near Summerfield as Washington, and that I can obtain from Thy dear hand as rich gifts here as there."

Dear home-tied ones, may He help us not only to "pray for Washington," but to look unitedly for the "outpouring" in our every heart in the place where duty holds us.

MRS. BRADFORD SMITH.

ONE WEEK'S EXPERIENCE

We have nothing but encouragement to report in regard to our work here. Perhaps the account of

one week's experience will be of interest to the readers of the MESSENGER.

On Sunday evening we called upon a neighbor and had a very interesting conversation upon the Sabbath question. At first he thought that he had ample grounds for Sunday-keeping, but before we left he confessed that he had not thoroughly investigated the subject. He promised to read literature on this question, which we were very glad to supply.

On Monday morning it was raining. However I started for my territory twelve miles away, and was out canvassing all the week.

I called at a house on Wednesday evening, and showed my books. The lady liked them, but said that she could not buy as she already had two books on the life of Christ. However, by morning she had changed her mind, and ordered Coming King. On that same evening there was a prayer meeting at the house. A number of neighbors were present. I bore my testimony, and said that I always esteemed it a privilege to testify to the goodness of God, and to tell of his love and protecting care.

The next forenoon I had excellent success, for which I thank the Lord. I visited eight houses and took seven orders for Coming King, gilt. The leader of the prayer meeting invited me to call. I did so, and when she had looked at my books she asked me to show them to her husband. He ordered the Coming King, and his wife invited me to come back and take dinner with them. Before doing so I sold a book to a Catholic lady. When I returned the gentleman said, "My wife says that I ordered the wrong book, as she likes the other one better." I handed him Christ's Object Lessons saying, "Very well, you may change your order if you like." He looked through it carefully and said, "I think we will take both of them." That made ten dollars worth of orders taken that half day. During the afternoon I took three more orders.

In the evening I arrived at a small village and called on the evangelist pastor there. I showed him Christ's Object Lessons, and we had a very interesting conversation on eternal torment and the Sabbath question. I left him two tracts, "The Immortality of the Soul" and "The Seal of God and the Mark of the Beast." He promised to read them.

The next morning I took two more orders in the same place, making a total of eighteen orders for the week.

We concluded the week's work by holding a Bible reading with a family where we have been holding Bible studies all winter. The subject was "The Second Angel's Message."

Brethren and sisters, pray for us and the work here.

MRS. AND MR. J. A. BAKER.

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

In case the paper is not received promptly, notify us and another copy will be sent.

Entered as Second-class matter.

LORNE DALE ACADEMY NOTES

Elder Leland and wife left the school on the morning of Mon. the 8th. inst. to attend the General Conference. They will be absent about three weeks.

Brother B. B. Noftger, of Hamilton, Secretary of the Ontario Conference, will have charge of the school work during Elder Leland's absence.

We were favored with a visit from Mrs. John Pengelly and her daughter Annie, of Guelph, last week. They are thinking of locating in this vicinity.

Spring work on the school farm is progressing nicely under the able management of Brother Herbert Knister.

There will be a large amount of new fencing put up on the farm this spring. Some of this work has already been done. This will be a much needed improvement.

OFFICE NOTES

ONTARIO

So far two offerings to the tent fund have been received.

By the time this issue of the MESSENGER reaches you, we will be at the Academy. For prompt reply address us at Lorne Park.

Have you ordered any of the new tracts originally written by Elder Colcord, but recently revised, and fitted for use in this field?

We understand that the delegates and visitors to the General Conference from Ontario met in Hamilton last Monday about noon, and went from there to Washington together.

The Hamilton church sent a nice offering to the treasurer of the General Conference, by the hand of the delegates. One half for foreign missions, and one half to the work in Washington.

The following individuals have paid for all the books they promised to sell at the time of the last camp-meeting. Sadie Baker, Mr., Mrs., Victoria, and T. H. Robinson, C. Black, C. E. Wood, J. and Henry Pengelly, C. W. Sowler, Mrs. M. Shanks, Eld. A. O. Burrill, Alex Clarkson, Jane Good, A. Williams, Mrs. C. Knister, Chas. Stewart, J. T. Smith, and Lewis Antone. We trust these books are sold.

REPORT OF TITHES AND OFFERINGS
RECEIVED DURING APRIL

ONTARIO

	Tithes	First Day Offerings	S. S. Offerings	Haskell Home
LONDON	\$273.25	\$4.25	\$8.89	\$3.77
BELLEVILLE	19.64		1.30	.82
INTEREST ON BANK DEPOSIT	25.			
MUSKOKA	7.50	.50	1.34	1.10
KENYENGHEH	6.95		2.65	
SELTON	28.85	1.69	1.84	.90
LINDSAY	4.50	2.17		
INDIVIDUALS	8.			
LORNE PARK			2.20	1.35
ALBUNA	9.82	3.10		
WOODSTOCK	9.40			
GUELPH	28.45		5.16	2.90
TORONTO	20.35	1.50	1.	
CHATHAM		2.48	2.68	3.31
BOUCK'S HILL				1.50
LYNDEN	4.30	.80	1.84	
BRANTFORD	31.90	1.51	6.89	5.
ST. THOMAS	25.			3.60
OTTAWA	19.50	1.80	2.32	
HAMILTON	7.50	2.05		
IROQUOIS			.78	
PETERBOROUGH	6.95			
OIL SPRINGS	1.50	1.80		
TOTAL	\$538.36	\$23.65	\$38.89	\$24.25

RELIGIOUS LIBERTY FUND,— SELTON, \$1.40

“ “ “ GUELPH, .90

CAMP AND TENT FUND,— GUELPH, \$2.40

WASHINGTON FUND,— HAMILTON, \$2.

“ “ “ N. E. HUBBERT, \$2.