

THE  
**Canadian Union Messenger**

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

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LORNE PARK, ONTARIO, JUNE 8, 1905.

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**GOD KNOWS**

O tired heart!

God knows,

Not you nor I,

Who reach our hands for gifts,

That wise hands must deny.

We blunder where we fain would do our best,  
Until aweary, then we cry, "Do thou the rest.  
And in His hands the tangled thread we place  
Of our poor, blind weaving, with a-shamed face.  
All trust of ours he sacredly will keep,  
So, tired heart, God knows, go thou to work  
or sleep.

—*Hannah Coddington.*

**LABOR AND REST**

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

These are familiar words, often quoted. In them, if I may use the word, is summed up the burden of all life's joys and sorrows. Labor, such as mankind is familiar with, is the result of the curse. "In the sweat of thy face shalt thou eat bread," was the mandate of God to the guilty Adam, and ever after, the fallen man and all his fallen posterity have been so heavy laden with the weary labors of life that rest itself has been almost a weariness. Earnestly laboring for rest; and that is the ultimate object of all labor, only to find themselves more heavy laden, the laborers come at last to heed the comforting invitation of Him who alone can give them rest.

The only true and perfect rest that one can know in this world, the rest that alone is refreshing and invigorating, is the rest which is received from the Saviour as a free gift. "Come unto me . . . and I will give you rest." And the rest thus given is the rest of God. We may toil long and struggle hard to secure rest, and there is no genuine rest without previous labor, but our efforts are all in vain; we do not find the rest for which we long. And why?—Simply because our works are not the works of God.

Labor and rest are closely related. They are of the same nature. The rest cannot be enjoyed without the labor. One must labor in order to rest. It

is not rest simply to be unemployed. Idleness is not rest, it is the most laborious work that one can engage in. And so we repeat that in order to enjoy rest, one must previously have labored. But the rest which he enjoys will be of the same character as the labor which he performs; and if it has been his own sinful work instead of the work of God, the rest will be of the same sinful character, dispiriting, wearisome. On the other hand, if one's labor has been the work of God, his rest will be of the same character, invigorating, refreshing, even as it is written of God after he had finished the work of creation, "he rested and was refreshed." Ex. 31:17.

Is it too much, then, to say that the rest which the Saviour invites us to accept as a free gift, is the Sabbath rest of God? We believe not. Indeed, it has been the work of God since the fall of man to persuade him to enter into His rest; and the culmination of all the work of God throughout the weary, heavy-laden ages of sinful, selfish labor, will be that His people will finally enjoy this Sabbath rest; for it is written, "There remaineth therefore a Sabbath rest for the people of God. Heb. 4:9, R. V.

The object of the gospel when it was first announced at the fall of man, was to provide a way whereby man might enter into that rest after he had come short of it by sin; but "they to whom it was first preached entered not in because of unbelief." "Seeing therefore that some must enter therein, (There can be no failure in the plans of God. Some *must* enter into his rest) and they to whom it was first preached entered not in because of unbelief, again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus (Joshua, margin) had given them rest, then would he not have spoken of another day," (as he did in Ps. 95: 7.)

It would seem from this that God had a definite time fixed for his people to enter into His rest, and that the gospel was preached to them that they might enter into that rest; "but the word preached did not profit them, not being mixed with faith in them that heard it." And so the Lord sware in His wrath that they should not enter into His rest. But there was no reason why they should not have en-

tered into his rest, for the Lord had given them evidence that what he had promised, he was also able to perform; and that evidence was the works which "were finished from the foundation of the world". Not only so, but God went further than this, even, and provided them with a memorial whereby they might know that the works finished from the foundation of the world, were indeed the works of God; "for he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

Keeping the Sabbath was intended to be a sign to all the world of the Sabbath-keeper's belief that God had finished his work from the foundation of the world; and believing that he had power to finish the works from the foundation of the world, and keeping the Sabbath as a sign of that belief, they had no reason to doubt his power, all through the the ages since the foundation of the world, to bring them into the rest which he had promised.

We have said that they kept the Sabbath, but the statement must be taken in an accommodated sense. They rested from their own works on the Sabbath day, not from the works of God; for "this is the work of God, that ye believe on him whom he hath sent." But they did not believe in him whom God had sent, at that time, nor at the time when he appeared personally; nor do they believe on him now. Therefore they did not enjoy the rest of God, by simply resting from their own labor on the Sabbath day. Their rest on the Sabbath day was of the same character as their works had been during the six working days, sinful, selfish, unbelieving. The man who enters into God's rest, will cease entirely from his own works on every day of the week. During the six working days all his works will be the works of God, and on the Sabbath, his rest will be the rest of God.

### ISRAEL'S EXPERIENCES WRITTEN FOR US

Many say that the Old Testament was written for the people who lived before the days of Christ, and that the New Testament is for those living since then. But what does the word of God say.

In speaking of the experiences of the Children of Israel on their way to the land of promise, it says: "Now, all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. Just as plainly as language can state it, we are told that their experiences were recorded for our benefit. Why?— Because there is danger that we shall fall after the same manner of unbelief.

We are on the way to the heavenly Canaan, and

soon, very soon, Jesus will come to take His people home to himself. And it is just as certain that if we do not avoid the mistakes of Israel in the past, we shall never reach that heavenly shore.

Then they had the pillar of cloud by day and the pillar of fire by night, to guide, enlighten, and protect them.

To-day we have just as good evidence that God is guiding and protecting His people.

Then the fiery pillar gave light to His people while their enemies were in darkness.

To-day God's people have great light, while their enemies are in gross darkness; and the things that are coming on the earth are tokens to His people that their deliverance draweth nigh.

Then, every time the cloud lifted the people journeyed, and were one day's march nearer the promised land.

To-day the reception of the truth in many hearts, and its entrance and advancement in many lands is an evidence that we are nearing the haven of rest.

Then, when the ark rested, Moses said, "Return O Lord unto the many thousands of Israel;" and when the ark set forward he said, "Rise up Lord, and let thine enemies be scattered, and let them flee before thee." Num. 10: 35, 36.

To-day, as God's people assemble to worship Him from Sabbath to Sabbath, or at general gatherings, it should be their prayer that God will bless His assembled people; and now as the delegates to the General Conference at Washington are returning to their fields of labor in many lands, may his people say, "Arise O Lord, and let Thy enemies be scattered, that Thy truth may have free course and speedily triumph."

Then, it was a lack of faith and a failure to obey that made it necessary for them to wander forty years in the wilderness before entering Canaan. And to-day, by our actions we are either hastening or hindering the finishing of God's work in the earth.

J. A. BAKER.

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### FROM THE FIELD

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MARKHAM, ONT., MAY 25, 1905.

We have now been at this place a little more than a year. When we came here we found the strongest prejudice we have ever met. There was considerable talk all last summer of having Mr. Priddy arrested for Sunday labor. We concluded that the only thing we could do was to distribute as much literature as we could, and continue to do so until the prejudice wore away.

We are now encouraged by seeing an interest he-

ing awakened. Mr. Priddy has been re-canvassing part of his territory, and he finds that some are interested in the books.

Several ministers in town have been reading our literature. One of them said that he would be glad to see a copy of "Daniel and Revelation" in every house in the town. He also wrote a most excellent testimonial on "Coming King" for Mr. Priddy to use. In it he not only highly recommended the book, but urged upon the people the importance of buying and reading it and kindred books. Another minister has read several of Sister White's books, and is very much pleased with them. Another who had seen one or two numbers of the *Review*, when canvassed for *Life and Health*, asked if it was published by the Seventh-day Adventists, and when told that it was, bought the paper.

We try to give a paper or tract to every one who comes to our door. We gave a man a copy of the *Signs*, and he came again the next week, saying that he had read it all and wanted to get the next number if possible. We could use more *Signs*, or other suitable papers, if we had them.

My sister, Linnie Baker, has been having an interesting experience selling *Life and Health* on territory that has been canvassed for several different books without success. The first month she sold twelve, and the next twenty-five. She ordered fifty of the May number, and the most of them are sold. She expects to have them all sold before this report is printed. She has ordered seventy-five of the June number. She took a yearly subscription today. We think this is good, considering the fact that we live two and one half miles from town, and have to walk, and so have very little territory within reach.

Our plan is to sell the magazines for a while, then take all the yearly subscriptions possible, and go over the same territory with the *Signs* and perhaps tracts. We find that papers and tracts put up in ten-cent packages sell very readily, and awaken an interest sooner than anything else we have tried.

We intend to push this work as fast as strength and resources will permit, expecting to see a company of believers in the last message brought out in this place.

MRS. LUELLA B. PRIDDY.

282 Maynard St.,  
Halifax, N. S.

DEAR MESSENGER:—

The Lord is blessing the presentation of the message here. One young man who accepted the truth a year ago became entangled with the world's snares, but this spring he has been strengthened to break the bands of sin, and stand at liberty. He is now

planning to enter the work, and devote his life to soul-saving. Another young man has recently begun the observance of the Sabbath. Several are deeply interested, and we hope to see them obedient to the word.

We are planning a tract campaign this summer in which nearly every church member will join.

"Progress" is our watchword. We are of good courage.

Your brother in the work,

J. GREER HANNA.

### TO THE CHURCHES IN CANADA

DEAR BRETHREN AND SISTERS:—

You have noticed in the MESSENGER of late a call for a few specific articles for the Knowlton Sanitarium. The following named articles are needed at once, and we are asking our churches in the Canadian Union Conference to supply the articles, or the money to purchase them, and we have apportioned the amount as nearly as we are able to do so, and will ask each church for a definite sum. These sums, when all sent in, will make up the amount for the purchase of the required articles. We trust that each church will contribute the amount desired.

The articles are as follows:—

|  |               |
|--|---------------|
| One one-fourth horse power Electric Motor        | - - \$45.     |
| One X Ray Outfit                                 | - - - - - 45. |
| One set of Vacuum Tubes for Ozone Treatment      | 12.           |
| One Wall Plate for giving the different currents | 55.           |
| One Ark Light                                    | 25.           |

The total cost of these articles is \$182, and we ask the churches to kindly contribute toward these appliances. If you wish to respond to this request, you may send the money to S. A. Farnsworth, Knowlton, Quebec, stating just what it is for, and you will be credited with the gift.

In this way you will know just what your money is expended for, and you will have that much more interest in the Sanitarium, and this will connect you more closely with the medical work in the conference.

I have conferred with the president of your conference regarding this matter, and he approves of the movement and gives it his support.

The letters to the churches will be sent out this week giving the list of churches and the amount asked from each.

Should any read this article who are not included in the churches designated in the letters, they may feel free to contribute just the same let it be much or little.

Hoping that all will take this matter up and act promptly. Wishing you all much of the blessing of God, I remain, yours in behalf of Sanitarium Board.

W. H. THURSTON,

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EUGENE LELAND, 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 promptly, notify us and another copy will be sent.

Entered as Second-class matter.

THE LAW IN THE OLD AND NEW TESTAMENTS.

1. It is righteous. Ps. 119: 172; Rom. 8: 4.
2. To be kept. Deut. 11: 1; Matt. 19: 16.
3. The keeping of it brings temporal blessings. Deut. 28: 1-14; 1 Tim. 4: 8. (Godliness is the keeping of the law.)
4. The keeping of it brings eternal blessings. Deut. 4: 40; Rev. 22: 14.
5. The keeping of it gives health. Deut. 7: 12, 15; Johu 5: 1-14, with 1 Johu 3, 4.
6. Keep and live. Prov. 4: 4; Lev. 18: 5; Matt. 19: 16, 17; Rom. 10: 5.
7. Law of liberty. Ps. 119: 45; James 1: 25.
8. Faith does not change. Gen. 26: 5; Ps. 111: 7; Rom. 3: 31.
9. Christ keeps it. Ps. 40: 8; Johu 15: 10.
10. Delight of Christian. Ps. 1: 2; Rom. 7: 10.
11. Perfect. Ps. 19: 7; James 1: 25.

OFFICE NOTES  
ONTARIO

Elder Isaac writes that he will start for Chicago, his new field of labor, next week.

We have quite a number of letters here waiting to be answered. We will write you just as soon as possible.

Elder and Mrs. Leland, Brother Hartwell, and Sister Sadie Baker stopped at the office on their way home from the General Conference.

Elder Leland spoke in the Y. M. C. A. Hall in this city on Sunday afternoon, June 4, on the subject

of the Perpetuity of the Law of God. A good interest was manifested by the congregation, and we trust that some seed was sown which may bear fruit to the glory of God, and to the up-building of His work in this city.

Brother John Pengelly writes that he has just finished a large and successful delivery. He had \$735 worth to be delivered, and out of the whole, he lost but \$22.65 worth of orders, and sold \$15.61 worth for cash while delivering. He believes that the Lord is good to him, and we judge from the nice remittance sent to this office, that he is faithful to Him.

REPORT OF TITHES AND OFFERINGS

RECEIVED DURING MAY

ONTARIO

|              | Tithe   | Missions | Home   | Washington Fund | S. S. Off. |
|--------------|---------|----------|--------|-----------------|------------|
| GALT         | \$30.50 | \$1.93   | \$1.40 | \$5.25          | \$2.18     |
| HAMILTON     | 2.      |          |        |                 |            |
| BRANIFORD    | 17.30   | 3.23     |        |                 |            |
| BOUCK'S HILL | 5.      | 3.50     |        | 12.             |            |
| BELLEVILLE   |         | 3.       |        |                 |            |
| GUELPH       | 48.52   |          |        | 25.             |            |
| ALBUNA       | 20.25   | .25      | .32    | .25             |            |
| CHATHAM      | 12.50   |          |        |                 |            |
| TORONTO      | 43.40   | .65      | 2.     |                 |            |
| INDIVIDUALS  | 16.90   | 3.       |        | 7.              |            |
| OTTAWA       | 16.     | 2.60     | 2.     | 11.             | 1.01       |
| ST. THOMAS   | 50.     |          |        |                 |            |
| EXETER       |         |          |        |                 | 5.         |
| LINDSAY      |         |          |        |                 | 1.81       |
| WOODSTOCK    |         |          |        | 1.65            |            |

TOTALS \$262.37 \$18.16 \$5.72 \$62.15 \$10.

Camp and Tent Fund, Woodstock \$2, St. Thomas \$3.

Religious Liberty Fund, Bouck's Hill \$ .50, Galt \$ .97.

School Fund, Toronto \$30, Guelph \$37.

The orchard and vineyard of the Lornedale Academy farm promise an abundant harvest the present season. An abundance of rain and sunshine makes everything on the farm and in the garden look very promising.

Miss Maude Pengelly and Miss Edith Pangburn, students at the Lornedale Academy, accompanied Elder Leland to Hamilton on Sunday, June 4, the former to report the discourse, and the latter to assist in the music. A report of the meeting appeared the next day in all the Hamilton papers.