

THE
Canadian Union Messenger

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

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THE JOY OF THE CROSS

God draws a cloud over each gleaming morn :

Would you ask why?

It is because all noblest things are born

In agony.

Only upon some cross of pain or woe

God's son may lie;

Each soul redeemed from self and sin must know

Its Calvary.

Yet we must crave for neither joy nor grief,

God chooses best :

He only, knows our sick soul's best relief,

And gives us rest.

For neither life, nor death, nor things below,

Nor things above,

Shall ever sever us, that we should go

From his great love.

—Selected.

UNITY VERSUS UNIFORMITY

THE difference between unity and uniformity is the difference between God's plan of dealing with men, and Satan's plan. The work of God is to secure unity among men. The work of Satan is to secure uniformity. In union there is strength. God and Satan both recognize this principle, and both carry on their work in harmony with it; but the difference between the union secured by Satan and that secured by the Lord is the difference between love and fear--the difference between outward force and inward growth--the difference between nature and art. Unity is seen in the works of nature, uniformity in the works of art. The works of nature are ever varying, ever changing, yet ever the same. This is unity. The works of art are always the same without change or variation. This is uniformity,

Examine the leaf of a tree. Its form and structure are such that its variety, or genus, is recognized at once. But it would be a rare thing to find another leaf from the same tree exactly like the first. No two leaves of a tree are exactly alike; yet the unity is so perfect that any single leaf enables one to distinguish the kind of tree from which it was

taken. This is unity. It is unity in diversity. Were all the leaves of a tree exactly alike in form and structure, the eye would soon weary of the uniformity. Were all the features of all the people in the world exactly alike, the uniformity would be painful. Besides it would be impossible to distinguish friend from foe. But of all the 1,400,000,000 people in the earth, no two are so nearly alike as to be indistinguishable; yet there is no distortion in all this infinite variety. Every last one of all these countless millions bears the form and features of the first man who was made in the image of God. This is unity. Only an infinite mind could produce unity in such diversity.

Now examine some article in which uniformity is the prevailing characteristic. Look at a soldier's dress or his weapons, for instance. It is exactly like the dress and weapons of every other soldier. And when they are in training or on duty, every act is performed in exactly the same manner by each individual soldier. The evolutions of a body of soldiers thoroughly trained, appear to be almost automatic. The cause of all this uniformity in dress and in acting lies in the fact that all the minds of the entire body move in perfect harmony with, and are controlled by, the mind of the commander alone. He may be perfectly incompetent, and there may be many among the rank and file whose thoughts and plans are superior to his in every respect, but nevertheless they must submit to his plans and decisions in everything. They must act as he would have them act. They must dress as he would have them dress. They must even think as he would have them think; and woe betide the man who dares to give expression to a thought in opposition to the thought of the commander! This is uniformity. In the church of Jesus Christ this uniformity should not prevail. While it is one and the self-same Spirit which actuates and inspires each individual member of the church, we must not fail to recognize that there are "diversities of gifts," and "differences of administration." And in the exercise of these diverse gifts by the individual members of the church, though there is a difference of administration, yet each individual member is in perfect harmony with every other member, and thus perfect unity prevails.

National, creed, and race distinctions have a tendency to produce uniformity. It was not so intended from the beginning; for God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 7:26. It is not the design of God that the Irishman alone should inhabit the Emerald isle, that the colored race alone should live in the wilds of Africa, or that the Chinese should be the sole inhabitants of the Celestial Empire. The environment from such localization produces uniformity in form and features which God did not design should exist; and it is the work of Christianity to break up this uniformity and make it possible for "*all men to dwell on all the face of the earth.*" Not simply the Irishman in Ireland, or the negro in Africa, but *all men, everywhere or anywhere.*

It is said that one of the greatest aids to modern civilization in Europe was the Crusades. Breaking away from the environment which had held them so long, and which was making itself felt in their habits of thinking, and molding their features into a uniform cast, the various nations left their native lands to rescue the Holy Sepulchre from the infidels. Many of these adventurers had never seen across the borders of their native land, and a sight of the civilization of the East, served to awaken new desires and new purposes which possibly never would have been awakened had they stayed at home.

Into the midst of all this uniformity of race and nation the Lord sent out his disciples as sheep among wolves with the commission: "Go ye into *all the world*, and preach the gospel to *every creature.*" And as the result of their work a church was to be established in which every trace of race and national distinction was to be broken up,—"a church where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is All, and in all." Col. 3:11. So far was this work to be carried that even the distinctions of sex will not be recognized in the church triumphant; for we read "There is neither Jew nor Greek, there is neither bond nor free, there is *neither male nor female*; for ye are all one in Christ Jesus." Gal. 3:28.

To be continued.

SEARCHING AFTER GOD

"Ye shall seek me and find me, when ye shall seek for me with all your heart." Jer. 29:13.

It is the earnest, diligent seeker that will be rewarded. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," is the sure promise. But it is not the careless, listless asker or seeker who will experience the ful-

fillment of the promises. God has no use for drones or lazy people in his kingdom, so the promises are made only to the diligent and earnest seeker. "Strive to enter in at the strait gate," says Jesus. Christ, our Saviour, in the days of his flesh, offered up prayers and supplications mingled with strong cryings and tears. Jesus in the garden sweat great drops of blood, so earnest a seeker was he for our salvation.

You also, my brother, my sister, must make an effort, an earnest persevering effort, if you expect to find God. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest for her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:1-5.

"Apply thine heart." When we seek after God, or for truth, it must be with full purpose of heart to do his will. "If any man will do his will he shall know of the doctrine." John 7:17.

In this day and age of the world books and teachers are everywhere spreading erroneous theories and dangerous heresies. As a result many minds are perplexed, and souls that should be rejoicing in the "glorious liberty of the children of God" wander about in darkness. This need not be so. God has not concealed his truth from the diligent and humble seeker. If you seek with all your heart, you will find; if you knock perseveringly, the door will be opened; if you ask with all earnestness, your prayers will be rewarded; floods of light will pour in upon your mind; "the crooked shall be made straight, and the rough places plain." Isaiah 40:4.

While you may not have every difficulty removed, nor every perplexity made clear, yet the pathway of duty and obedience for His child to walk in will be made plain by the heavenly Father.

This diligence and earnestness and perseverance must be carried right on through the Christian life, if you would walk in that light which "shineth more and more unto the perfect day." A negligent and careless spirit, a sitting down and folding the hands, will surely cause your light to go out.

It is this spiritual slothfulness and lack of zeal which brings from the risen and glorified Christ the rebuke and solemn warning: "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent." Rev. 2:5.

Your lamp will go out, my brother, if not supplied with the oil of His grace and the sweet influence of

the Holy Spirit, obtained by diligent supplication at the throne of grace.

The Christian's life is a battle and a march. The determination of the enemy to bring ruin to your soul will not lessen as the days go by; and so your determination and purpose to conquer in the name of Jesus must not lessen, but grow more resolute and steadfast. To the indifferent and careless professed Christian the voice of warning sounds down the battle line. "Endure hardness, as a good soldier of Jesus Christ." "Quit you like men, be strong."

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

THE FOUNDATION OF CHARACTER

THE foundation of character is sincerity. Without it there simply cannot be built anything that will endure. And sincerity is disclosed in little things as well as great. Just as there are no little things in God's sight, so there are no little, as distinguished from great, sins. Sins are but the expression of sin. Whether it takes this form or that, it is sin. So with what are called white and black lies. In the sight of God there are no such distinctions. It is altogether a question of sincerity or insincerity. The late Dr. Joseph Cummings used to say to his classes: "White lies are only whitewashed lies; rub them a little and you will find that they are as black as other lies." Says Ruskin: "Do you think of one falsity as harmless and another as slight, and another as unintended? Cast them all aside; they may be slight and accidental, but they are ugly soot from the smoke of the pit for all that."

FROM THE FIELD

KILMAURS

I came to this place on Thursday, June 15, and have been here four days. I have held three meetings and have made some visits.

I think the people in this section would attend a series of meetings now and it may be arranged to pitch a tent here in the near future. The widow Brown with her family live at this place, and four of the family, the number still at home, have been keeping the Sabbath for nearly four years.

They have distributed some reading matter, and the neighbors seem friendly and some are willing to read our literature. Kilmaurs is about thirty miles from Ottawa and seven miles from the railway station, Kindurn. It is a prosperous farming country and the crops look well.

Sister Brown and family have not united with the

church as yet, but will probably join the Ottawa church until one is organized near them.

There is another family of Sabbath-keepers living at Stanley's corners, eighteen miles from Ottawa, by the name of Hewitt. Sister Hewitt attended one meeting here, driving over to visit her married daughter living at this place. I shall try to visit Brother Hewitt during the summer, and hold some meetings there.

These scattered Sabbath-keepers have the privilege of imparting the truth to others by their lives as well as through the printed page. If every Sabbath-keeper will be a possessor of the truth as well as a professor, and demonstrate the powers of the Gospel in the life, others will be impressed and will accept the truth through their influence.

W. H. THURSTON.

SUNDAY ENFORCEMENT

INASMUCH as the church-and-state principal introduced the observance of Sunday into the church, and the Papacy is also the product of that principal, the two products should go together. And as the Papacy claims that Sunday observance is the special badge of its authority, which mark is also recognized by nominal protestants, it is logical that such "Protestants" should not Rome's lead in the matter of observing her own institution. It is important, then, that they note that "the Catholic churches of Brooklyn, N. Y., are to have a Sunday baseball league. Ten churches have joined the league, and games are to be played on Sunday afternoons. Each of the churches is to have a representative team." So says a current press item, and it is safe to predict that there will be no arrests at any of these games.

A Washington, D. C., correspondent says: "By a vote of sixty-six to thirty-four the Baltimore conference of the M. E. Church, recently in session in this city, instructed its committee on Sunday observance to incorporate in its report instructions to ministers not to contribute sermons or Sunday-school lessons to Sunday newspapers." So they complain of the bad influence of the Sunday papers, but will not contribute anything for the good of the readers when they have opportunity.

"The obliteration of the Godless Sunday from society," is the object of a league in process of formation by the Archbishop of Canterbury, head of the English Church. "The association is to consist exclusively of matrons of the higher circles of society, and Lady Wimborne is to be president. Cold dinners will be one of the rules insisted upon."

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LORNE DALE ACADEMY

The school will close in one week.

All the students and helpers from the school took a trip to Erindale, a small village about two miles from the school, where Elder Burrill and Elder Spear have pitched a tent, to assist them at their opening service on Thursday evening, June 22. Everyone enjoyed the trip thoroughly.

We shall be able to visit the meetings quite frequently, and perhaps some of the students can gain some practical experience in missionary work by visiting those who are interested, giving them Bible readings, assisting in the singing, and taking part in the social meetings.

The next term of school will open immediately after the camp-meeting, which will be held on the school farm this year. We hope to see all the people from Ontario at the camp-meeting. Bring the young people along, and prepare to leave them to go to school.

We are in hopes to see a large attendance at the school the coming year. Plans are being laid for three courses of study in the school, besides the regular study of the common branches, and we expect to have a better system of grading than we have been able to have up to this time. This will enable the student to pursue his studies systematically, and with a prospect of knowing more definitely what his future work will be.

We hope to see many of the old students returning another year reinforced with a goodly number of new ones.

We do not wish to give the MESSENGER a local tone, nor a personal character; but it is almost impossible to avoid doing so unless our friends from other localities furnish us with copy. Our imagination is not strong enough to write about what is going on at any place except the place where we happen to be located. Send on your copy and we will print it.

BOY WANTING A HOME

The following has just been received from Prof. H. R. Salisbury, principal of Duncombe Hall Training College, 451 Holloway Road, London, N., Eng. "There has been in our college the past session a lad of fourteen. His parents are Seventh-day Adventists, and have brought him up in the same faith. They are not able to send him to school any longer, and are very anxious to have him get a place to work on a farm in Canada where he can keep the Sabbath. I told them I would write to you, and you might know of some farmer who would take him. He is a very strong boy, and could earn his way. He is fond of the country and desires to leave the city."

Now, if any of our farmers in Canada can, and will take this boy, please write Prof. H. R. Salisbury at once and make arrangements. If this can be done the boy may be saved, otherwise he may go to the world.

W. H. THURSTON.

No man is born into the world whose work is not born with him; there is always work, And tools to work withal, for those who will; And blessed are the horny hands of toil.—*Lowell.*

**REPORT OF TITHES AND OFFERINGS
OF THE MARITIME CONFERENCE
FOR THE MONTH OF MAY, 1905.**

	Tithes	Weekly Offerings	Washington Surprise
HALIFAX	\$32.90	\$.40	\$12.01
FARMINGTON	.50		5.
SCOTTS BAY			21.
JEDDORE			2.
TIVERTON	5.		2.50
FREDERICTON	68.28	2.80	
ST. JOHN	15.		
HOPEWELL CAPE	19.83	1.13	
CHARLOTTETOWN	20.		
INDIVIDUALS		1.	3.
	<u>\$116.51</u>	<u>\$5.33</u>	<u>\$45.51</u>

RELIGIOUS LIBERTY FUND . . . FREDERICTON \$37.