

# THE Canadian Union Messenger

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

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## MY SAVIOUR

UNDER an Eastern sky,  
Amid a rabble cry,  
A Man went forth to die  
For me.

Thorn-crowned his blessed head,  
Blood-stained his weary tread,  
Cross-laden, on he sped  
For me.

Pierced were his hands and feet,  
Three hours on him beat  
Fierce rays of noontide heat,  
For me.

Thus wert thou made all mine.  
Lord, make me wholly thine;  
Grant grace and strength divine  
To me.

In thought and word and deed  
Thy will to do,—O, lead  
My soul, e'en though it bleed,  
To thee.

—Selected.

## UNITY VERSUS UNIFORMITY

There is but a step from faith to fanaticism, from unity to uniformity; and at times the line which separates them can be seen only by the eye of faith. Faith can be distinguished from fanaticism only by faith; and a religious zealot who is not rooted and grounded in faith, is almost sure to become a fanatic. Unity can be distinguished from uniformity only by those who are in perfect union with God and with one another. Whatever the profession of others, they are liable to mistake uniformity for unity. And never in all the history of the world has there been such determined effort on the part of Satan to secure uniformity as at the present time. We see it everywhere. Look at the long rows of tenement houses in the vicinity of some great industrial institution. One almost feels a sense of oppression in walking along the narrow sidewalks of such a street, and he involuntarily quickens his pace in order to get away

from the painful uniformity of the place. Look at the innumerable "societies," and "clubs," and "fraternities," and "circles," and "unions," and what not existing everywhere. The object of their existence may be very laudible indeed; but in nine cases out of ten their energies are exhausted in maintaining their organization.

And this thing is not confined to the world alone. We find it existing in the church as well. Ostensibly the aim of all these various organizations is to secure unity of action; but really in the great majority of cases, they succeed in producing uniformity. The individual member of the organization or party, performs some particular work because he has been assigned to do it by the leader of the organization; and not only so, but very often it must be done in the manner prescribed by the leader regardless of the individual's desires or qualifications. When a "strike" is ordered, he must "go out." If he refuses to become a member of the organization he is at once branded as a "scab". And rather than stand up against all this force of opposition which is brought to bear upon him he yields to it and "becomes a member." And then there is uniformity, but not unity. We see the same thing in operation in a larger field of late. I refer to the huge trusts and monopolies which have recently been organized. When the individual concern refuses to "join the trust," a systematic plan is set on foot to "freeze him out," and thus—uniformity is secured.

All these various schemes are gradually, but surely molding the minds of the people; and the effect of it is seen even in the physical form and features. How does it happen that one's profession or occupation can very often be distinguished by his looks merely? And it is not any peculiarity in his garb by which this distinction is made. To be sure a policeman or a member of the Salvation Army is distinguished at once by his garb. That is uniformity of the baldest kind, pure and simple. I do not refer to this class. But if you meet a man on the street, and at a glance you say: That man is a preacher, a farmer, a tradesman,—as the case may be, and nine times out of ten you will not make a mistake. What enabled you to make the distinction?—Simply this, These different classes of people have been so long accustomed to doing one particu-

lar kind of work, that their physical form and features have been molded into a uniform shape more or less distinguishable. But this uniformity is seen in the mind of the individual more perhaps than anywhere else. Narrowing the mind to one particular line of thought by a long period of years spent in doing the same thing over and over again as the workmen in our large factories and mines are obliged to do, makes difficult in the extreme the work of the Christian minister who labors in behalf of such a class. While those who engage in agricultural pursuits, which require a constant change of occupation, are much more easily impressed with religious truth. It was not the design of the Creator that any man should spend ten hours of every day for six days in the week and fifty-two weeks every year in driving pegs into the bottom of a boot, or in stopping and starting electric cars, or in doing any one kind of work over and over again until he becomes a literal automaton. To be sure our social system is such that it can not be well maintained without experts in certain lines of work; but that is the very point in question. Is a social system what it ought to be when, in order to do so simple a thing as to make a shirt or a pair of common workman's overalls, a "team" of no less than six or eight girls is required, not one of whom could make the garment entire. but each one is confined day after day to some specific part of the work, such as sewing on buttons or simply running the seams, and never allowed to perform any other part of the work? Where is there the opportunity to develop independent self-reliance under such a system? Ask a young woman of this class a few questions. Can you make a loaf of bread?—No. Can you get a dinner?—No! Can you keep house?—No. What can you do?—*I can sew wrist-bands upon shirt sleeves.* It is such social training that develops caste and class distinctions, and serves to produce and perpetuate that uniformity which is seen and felt in form and feature throughout the world.

What is the remedy?—Faith! Ah, but you tell me that faith is a failure. No, no. Faith is not a failure. It is the want of faith that has produced the failure.

Faith would drive the merchant, the mechanic, and the farmer from their avocations, as it did the fishermen of Galilee, and send them one and all to the uttermost parts of the earth having for their sole and only object to preach the gospel. Faith would feed them; for is it not written and oft repeated, "The just shall live by faith". Faith will fill them with the Holy Spirit's power, and as of old, when human means of transportation was inadequate, a highway in the desert would be opened up if need

be or across the sea to reach the starving, perishing souls in the regions beyond. Meanwhile, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And the wondering multitude, beholding the marvelous transformation—the release from uniformity and conformity to this world, to union and unity with God, will be led to yield themselves and the members of their bodies as instruments of righteousness unto God.

### THE ONTARIO CAMP-MEETING

THE time selected to hold this gathering is Sept. 7 to 16. The meeting will probably be located on the school farm. This will give us the use of all the farm buildings, which will be a great advantage to our people.

Besides our other tents, the conference now has twenty-five 12x16 tents. These with the buildings will make ample accommodation for all who come to the camp-meeting.

Special rates will be given by the railroads to all attending the meetings. We will speak further later. This is the time to begin to make preparations to attend.

A. O. BURRILL.

### FROM THE FIELD

#### ERINDALE

THIS is a little village with about one hundred inhabitants. It is near the school farm. A good farming community surrounds it. At this writing we have held but three public meetings, which have not been very well attended. We are hoping to see an increase in the interest.

Besides Elder Spear, Brother John McEchern, one of the students, is acting as tent master.

We are advertising freely. We mean by the grace of God to hunt out the honest ones by house to house work.

Before this is read, we expect that Elder Miller will be able to join Elder Spear in a tent effort in another place. I expect that my wife will be with us in a few days. My aged father is at our home in Galt; and though somewhat lonesome, being eighty-six years of age, he is willing to look after the home with a hired sister to keep the house.

We are pleased to say that Elder Leland is to remain with us. We have not succeeded in getting any ministerial help from other conferences, and we

are impressed that we must educate our own workers.

The committee have requested Elder Leland to visit all the churches during the vacation and hunt out all that should attend the school, and thus fit themselves for workers in this message.

If we do not see the interest advance here, we shall soon move to another location.

We hope to be remembered at the throne of grace by all the readers of the MESSENGER.

A. O. BURRILL.

### WOODSTOCK AND BRANTFORD

THE greater part of my labor for the past few months has been in connection with the Woodstock Church. Much house to house work has been done with the Family Bible Teacher. A number of cottage prayer meetings, aside from the regular Sabbath and Sunday night meetings, have been held. As a result of this work four have been added to the church; about seven or eight others have acknowledged the Sabbath truth. Last Sunday night's meeting was the largest of the evening meetings. Two at this meeting connected with the church.

Being Elder of the Brantford church, and having more or less oversight of this church, I have made visits there as often as I could. At my last visit, on Sabbath, June 17, quarterly meeting services were held. In connection with these services two became members of the church, and three were baptized.

As the tent season is at hand, I intend to be engaged in tent work until camp-meeting. We ask you to remember the tent work in your prayers.

A. L. MILLER.

### "STAR PREACHERS"

AT a recent meeting of the Executive of the International Federation of Sunday Rest Associations of America, an "Address to the Public" was issued, lamenting among other things, the opening this summer of the Portland Fair on Sunday, which it protested was not sanctified by having *star preachers* address the crowds.

The reader can draw his own inferences. Our inference is that in the mind of this "Executive" the opening of the Portland Fair on Sunday would have been all right had it only been "sanctified" by the presence of "Star Preachers" to address the crowds on that day; but inasmuch as only ordinary preachers were employed for that purpose, the opening of the Fair on Sunday was a great sin; and in consequence, "tens of thousands of Christian Canadians and Americans, who would otherwise have attended, will give it a wide berth."

### LORNEDALE ACADEMY

LIKE all other educational institutions, this one has had its financial difficulties to meet; and in dealing with this problem, the managers have felt no small amount of anxiety. While desirous of being hospitable, and of entertaining our brethren and sister, and friends, setting before them the best the house affords, we would like to have it understood by all that it is not a private home, but a public institution, belonging to the Seventh-day Adventist denomination of the province of Ontario; and we, as managers of this public institution, are responsible to the people of the denomination for the manner in which we dispose of its funds.

Now, while it would be a pleasure to us personally to entertain all who may visit the institution, we have seen that this cannot be done without seriously compromising our responsibility, and in view of this we have decided that it would be but simple justice to make a moderate charge to all transients at the school.

We are sure that this course will meet the minds of all our patrons and friends, and at the same time prove a source of revenue to the school.

Let it be understood, then, that hereafter a charge of \$2.00 a week will be made to all transients, whether preachers or others. Single meals will be furnished at twenty cents each, and lodging at the same price, or forty cents per day.

If all our friends will kindly make a note of this fact, and act accordingly, we shall be relieved of much embarrassment, and the school will be materially benefited.

A. O. BURRILL.

A careful estimate of the actual expenditures by the British Government on the fortifications and works located at the city of Halifax, and the outlay for supplies for the army and navy at that place during the past one hundred and fifty-five years, places it at *over eight hundred and thirty-eight millions of dollars*.

This work will be maintained hereafter by the Government of the Dominion of Canada, but on a much less expensive scale.

Weariness

Can snore upon the flint, when resty sloth  
Finds the down-pillow hard.—*Shakespeare*.

IT is a secret known to but few, but of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is whether he has a greater inclination to hear you, or that you should hear him.—*Steele*.

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

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**OFFICE NOTES**  
 ONTARIO

BROTHER G. W. SOWLER writes that he is having good success selling Health Foods. He finds time to sell a few books, and has distributed a large number of tracts.

Dr. G. W. Hill stopped a few minutes at the office on his way to the Tunesassa, N. Y. camp-meeting.

Mrs. Belle Johnson who taught the church school on the reservation, writes that the school closed the 23rd inst.

Quarterly report blanks have been sent to all the church treasurers, librarians, clerks and Sabbath-school secretaries. It is particularly desired that these be made out and returned promptly this quarter.

A close examination of the books of the Tract Society, shows that there are a large number of both individual and church accounts, of long standing on the books. The first of next month a statement will be sent to all, and we would greatly appreciate any remittance that can be sent.

"THE GREAT SECOND ADVENT MOVEMENT" is the name of a new book by Eld J. N. Loughborough, that will be off the press in about sixty days. This is not an old book revised. To quote the words of another, "It is the author's masterpiece." Elder Loughborough has carefully chronicled the advance steps of the "Great Second Advent Movement" from

the very beginning. No one can read these thrilling experiences without being greatly benefited by them. 500 pages; profusely illustrated; bound in cloth; price \$1.50. 10000 advance orders are desired. If you will send your order, accompanied by cash, now, in due time you will get your money's worth, and at the same time help the Southern Publishing Association in its work of publishing the truth in the Southern field. Address this office, or the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

**THE HOT WEATHER NUMBER**

*Life and Health* for July will be "The Hot Weather Number," containing practical information on How to Keep Cool on a hot day, Cooking Without Fire, Hints on Bathing, Diet and Health, Fruit-Canning, and many other valuable suggestions of a general nature appropriate for, and much needed during the hot season.

This number begins a new department, "For the Mother," conducted by Mrs. M. C. Wilcox; and among the many good things for mothers, it contains a poem entitled "Mother Heart," which is a rare gem, and will be highly prized by all mothers. All of the departments of this number of the Journal contain their usual sparkling messages of good cheer and health-giving principles.

As an evidence of the popular appreciation of *Life and Health* the increased circulation of over 12,000 copies during the past year will speak better than words. This little health messenger seems to command the immediate attention and respect of the general public, and agents everywhere are successful.

Liberal discounts are given on annual subscriptions and copies to sell. Any one can sell it. Who will try?

**Those Religious Liberty Tracts**

The Lord's Day Alliance people are active in petitioning the Dominion Government for help in their work of trying to secure Sunday legislation; and they have been so successful that they have secured counsel at the expense of the Government to represent them before the Judicial Committee of the Privy Council, to which the question of jurisdiction has been appealed from the decision of the Supreme Court of Canada. The question appealed is whether the Dominion Parliament, or the Provincial Legislatures, have jurisdiction to legislate upon the Sunday question. They are trying to have the appeal made at the July sitting of the Privy Council so that it can be argued at the November sitting of the Court, should leave be granted.