

EASTERN CANADIAN MESSENGER

W T Knox

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He Cares for You

The great Jehovah dwells afar,
Beyond both sun and glittering star;
Yet from his high and lofty place,
He stoops to comfort Adam's race.
He seeks the humble heart, and still
Supplies the treasures of His will,
And though enshrined above all spheres,
He stoops to dry the falling tears.
Angelic hosts His glories sing,
And yet he hears the praise we bring;
Bends from the splendor of His throne
To make our weaknesses His own.
Adore, my soul, the matchless grace
That seeks a lost and fallen race;
Adore, my soul, the matchless love
That stoops to lift the lost above.

—Sel.

Good News

Our brethren and sisters in the Eastern Canadian Union will be pleased to learn that that section of the union succeeded in raising the full quota of twenty cents a week, for each member, for the year 1914. Last year was the first year that the standard of twenty cents a week prevailed for the entire year. It looked rather dubious for a time as to whether we could reach the mark, but the earnest work of our people in the Ingathering Campaign and the liberal gifts in the Annual Offering and the last Thirteenth Sabbath offering swung each conference over the line. In 1913 Newfoundland carried off the honors by raising the offerings the highest above the mark, but in 1914, Quebec took the palm by contributing \$510.49 more than was required to meet its quota, or an average of 27 cents a week a member. Ontario, Maritime and Newfoundland just met their quota with a little to spare. We certainly have cause to be thankful for the accomplishment of our aim, and the consciousness of having done our duty to foreign missions will bring a feeling of satisfaction that few other things could produce. I believe the blessing of heaven will rest on our field and upon the efforts of our laborers in response to the unselfish attitude of the believers who are willing to look beyond their own borders to the needier fields beyond, and give liberally of their means to help along the cause in lands where pagan darkness prevails.

During 1914 our cause has advanced in the union. Our 150 believers were added to the faith. Would it be expecting too much to look for a gain of 250 during 1915? I believe if each of us bends his efforts in that direction we can go even beyond that figure. If each believer could bring one new believer to the message it would mean an increase of over a thousand. By the liberal sowing of tracts, holding Bible readings, cottage meetings, the sale of books and magazines, we can do much this present year to reach a goal of 250 souls for God this year.

Before closing this article let me suggest to our churches that this year we study and plan to keep our mission offerings up to the mark from the very start, so that we will not have to strain so hard to bring them up at the close of the year. I am sure that careful attention to this matter on the part of each church, company, and isolated believer will make this easy of success.

We face the new year as victors, and it is well that we do, for the present year will bring experiences that are likely to test one's loyalty and faithfulness. Distressing times are before us that call for a renewal of our vows of consecration and devotion to God. Let us all pray and work for a rise of spiritual life among our churches and in our individual hearts. Sin in its varied forms should be put away. Every root of bitterness should be cast out and mutual love and affection should bind our hearts together in one body in Christ Jesus.

May the rich blessings of heaven rest down on each individual believer during the present year, and may a harvest of precious souls be the cause of our great rejoicing at its close.

M. N. CAMPBELL.

Importance of Reporting

In every phase and department of any great movement or undertaking, it is absolutely essential to ultimate and permanent success that more or less detailed information be preserved and furnished to the directors at headquarters. The above statement is broad enough to comprehend our great Missionary Campaign. There are a great many who say they do not believe in reporting. They quote "Let not your right hand know what your left hand doeth" in support of their position. We plead for

a truer interpretation of the text. If we are working with singleness of purpose, not with eye service as men pleasers, but doing the will of God from the heart, the right hand will know something about it. "Return to thine house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass that, when Jesus was returned, the people gladly received him; for they were all waiting for him." Luke 8:39, 40. The sentiment and attitude of a whole hog-raising community was changed consequent upon the report and life of this once demon possessed soul. We rejoice in the report even at this late hour. We want you, dear laborer together with Christ, to go and do likewise.

From Genesis to Revelation the Bible is more or less a series of interesting reports. We see what great things God hath done, or purposes to do for men and through men. If we should take from the Bible everything in the nature of a report, everything showing what great things God has done for men, what would we have left? "And the Apostles, when they were returned, told him all that they had done." Luke 9:10. We find about one-tenth returning to give God the glory. "Where are the nine?" We can glorify God by returning to report just as well as by doing the work. Our influence for good is easily doubled by reporting properly all work done. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:17-20.

We wish that we might say something that would arouse all our dear people to do a perfect work, reporting included. You can't report if you don't work. We don't want you to work so as to have something to report. We want you to work for precious souls, work patiently, wisely, considerately, with the tender ministry of love, and then you can't help but report. You will report to his glory. You will have results. Your report will arouse others and inspire them to greater activity. We earnestly solicit your co-operation. F. W. PAAP.

Ontario

President, M. C. Kirkendall, Oshawa
 Sec-Treas., T. D. Gibson, Oshawa
 Field Missionary Agent, Joseph Capman, Oshawa

Comment on Heb. 4:1-11

The rest of God is a spiritual rest and spiritual rest is a rest from sin. This rest from sin is gotten through Christ who said, "Come unto me . . . and I will give you

rest" and as we must believe to enter in to that rest (Heb. 4:3) we therefore conclude that this spiritual rest is obtained through faith in Christ.

But sin, we are told, "is the transgression of the law" 1 Jno. 3:4, and as spiritual rest is a ceasing from sin which causes unrest therefore spiritual rest is obtained when through faith in Christ a person is cleaned from his past transgression of God's law and covenant with God to obey him in the future. Hence we read Ps. 119:165. Also Isa. 48:18.

To maintain this rest we must keep from sin; for sin we have shown produces unrest. Now a person through faith in the Lord Jesus Christ can be kept from sin at all time. Six days of the week he can keep from sin, have the rest of God in his heart and yet at the same time do physical labor. The reason for this is very clear considering the fact that by working six days he violates no law. In fact he is in perfect agreement with that part of God's law which says "Six days shalt thou labor."

But coming to the Sabbath or seventh day of the week one cannot, when informed about the truth concerning the Sabbath, deliberately do secular labor and yet at the same time retain his spiritual rest. Proof:—Spiritual rest is a rest from sin. Sin is the transgression of the law. Sin is also the transgression of every part and the Sabbath is a part. From this it becomes clear that it is just as much a sin to break the Sabbath command equally as much as any other in the decalogue. If therefore spiritual rest is a rest from sin one cannot break the Sabbath and retain that rest.

Nor does he need to wait till he comes to the day itself; for when a person finds the truth concerning the Sabbath, be it any other day outside of the Sabbath, if he cherish in his mind that he will not obey, that very decision makes him forfeit his rest with God every day of the week besides the Sabbath of the Lord. Now as spiritual rest means a cessation from sin, and as it is a sin to work upon the Sabbath we conclude that in order to enter into his rest fully he must also enter into the keeping of the Sabbath.

That the Sabbath is a part of God's rest is clearly proven from Heb. 4:4, "And God did rest the seventh day." We also read further in verse 10, "For he that is entered into his rest hath also ceased from his own works as God did his." Therefore as God did rest upon the seventh day and we are to rest as God did, does it not follow that we must also rest upon the seventh day? The conclusion is unavoidable.

Now as long as the Sabbath remains there will, always be a rest for God's people. But the Sabbath will remain as long as the whole law which contains the Sabbath. And how long do we read that God's law will continue. Ps. 111:7, 8 says, "All his commandments are sure. They stand fast for ever and ever." We therefore conclude with Paul in Heb. 4:9, "There remaineth therefore a rest (margin says 'Keeping of a Sabbath') to the people of God."

"Now that which remains is something left over, something continued of what was before. But the only Sabbath that was before, in which was God's rest, was the seventh day Sabbath. And as there remains a Sabbath, (as whatever remains is something continued of what was before), and as the seventh-day Sabbath is the only Sabbath that was before, in which was God's rest, it is therefore the very certainty of truth that the Sabbath which remaineth is the Sabbath of the seventh day; for God did rest on the seventh day." But language like this can never be true of the first day, for that would be something newly invented that did not exist before Christ, and was never enjoined upon any one previous to Christ. Therefore the rest that remains cannot be the first day in the very logic of the case. May the Lord help us all to enter into his rest.

F. W. JOHNSTON.

The Sabbath School Work

The Sabbath schools of Ontario will be glad to know of the steady advancement which is being made throughout the world in this department of the work. Our Sabbath school membership for 1914 was over 9,000 more than that of the previous year, and we are looking for a still greater increase during 1915.

Three new Sabbath schools have been added to our list in Ontario during the past year. This should encourage the older schools to let their light shine brighter and stimulate them to remove any obstacles that may cause that light to shine obscurely.

In the last statistical report our Sabbath school membership exceeded the church membership by 1,640, and the per capita contributions amounted to \$1.01 a

quarter. The Sabbath school contributions have now become the largest factor in mission funds. The goal ahead of us is, \$1,000,000 to missions as soon as possible, and this can be made possible very soon, by giving fifteen cents of our twenty cents a week through the Sabbath school.

Plans are continually being mapped out for us by those at the head of the department, which, if followed, means greater development in the Sabbath school work. Recently there has been published a new set of memory verse cards for the children which are very attractive, and without doubt these will appeal to the little folks. Every card illustrates the lesson and is printed in three bright colors. Every school will be eager to get these pretty cards, and the best of it is they can be procured at the same price as the old ones, namely, one to four sets, six cents; five or more sets, five cents a set.

No doubt you have heard something of the Review Roll which is made up of twelve beautiful pictures on the life of Christ. These rolls are 2x3 feet, and when hung on the wall make an attractive addition to any Sabbath school. You will find them helpful in reviewing the school. One dollar will bring you one from the conference office.

When ordering the memory verse cards and Review Roll, do not forget the Ten Commandment Number Cards, which are such a help to the children in learning the commandments.

In the *Sabbath School Worker* for February a new Sabbath School Workers' Training Course begins. You are invited to read two books in this course, and all who have a desire to become more efficient teachers should

Ontario Report of Tithes and Offerings for the Month of November, 1914

Churches	Tithe	Miss.	Sab. S.	H. I. Fd.	Misc.	Total
Attercliffe	\$ 15 00	\$	\$ 4 90	\$ 2 10	\$	\$ 22 00
Belleville	22 33			38 68		61 31
Buena Vista	96 96		36 03	18 94		151 93
Brantford	179 82	6 19	23 64	8 66		218 31
Chatham	17 33	40		9 05		26 78
Galt	1 75			5 00		6 75
Hamilton	88 68	17 52	16 02	38 15	1 00	161 37
Individuals	31 58			15 00		46 58
Kingston	11 90					11 90
Lindsay	11 50	1 25	1 10			13 85
London	54 88	5 50	7 72	300 00		368 10
Muskoka				2 00		2 00
Napanee	2 60			2 00		4 60
Niagara Falls				5 00		5 00
Oshawa	32 94	96	4 82	7 25		45 97
Ottawa	42 73	1 00	5 92	28 78		78 43
Petrolia	10 30			11 15		21 45
Peterboro					14 00	14 00
St. Catharines	3 10					3 10
Toronto Central	44 35	2 87	8 44	73 05	25 67	154 32
St. Thomas				2 00	42	2 42
Toronto	46 17	95	15 43	6 60		69 15
E. Toronto	8 00	291 00	8 48	123 24		430 72
Totals	\$722 22	\$327 64	\$132 50	\$696 62	\$41 09	\$1,950 10

Eastern Canadian Messenger

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Sec.-Treas., T. D. Gibson, Oshawa.

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T. D. Gibson Editor

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avail themselves of the privilege of taking this course. The books to be read are "Testimonies on Our Sabbath School Work," by Mrs. White, and, "The Seven Laws of Teaching," by Gregory. We are told that not all who teach in our Sabbath schools are qualified to do so. The conversion should be the ultimate aim of every Sabbath school worker, and unless we have this idea ever before us our efforts will be in vain.

"Testimonies on Sabbath School Work" says, "Our teachers need to be connected. Men and women who know what it is to wrestle with God, and who will not be at rest until the hearts of the children are tuned to love, praise and glorify God. Who will take the youth separately, and talk and pray with them, and make personal appeals to them beseeching them to yield their hearts to Jesus, that they may be a sweet savor to Christ?"

Knowing that it is high time to wake out of sleep, let us determine during the New Year to put forth more diligent efforts in behalf of the Sabbath school, and its unconverted pupils.

MARGARET B. SHANKS.

Paris

Greetings to the MESSENGER from the Paris church. Another year is gone into oblivion, and we have entered into the new year with a determination that, with God's help, we will do more work for him than we have done.

We thank him for all his mercies and blessings during the past year, and pray that all our brethren and sisters in the field will work harder this year than ever before so that the work may soon be finished. We are sending a report of the work done by the Paris church for the year ending 1914, and hope that some one will be encouraged by it. Thanking God for all mercies in the past, and seeking his blessing in the future, we know we shall succeed in all our undertakings.

MRS. MARY KEMPTHORNE.

We feel greatly encouraged as a result of Elder White's visit and appreciate greatly the counsel he gave. It is evident that he takes a deep interest in our work in Canada.

M. N. CAMPBELL.

Newfoundland

Superintendent, W. C. YOUNG, St. John's.

Extremes Meet

I promised some weeks ago to give you an account of a conversation held with a Catholic lady during my

recent trip among the isolated Sabbath keepers of Newfoundland.

Surely this lady's zeal is commendable. What a pity that her hopes are not built on the Rock that Jesus said will stand the test. (Matt. 7:24-27). Instead they are built on the sayings of a man who for a few years will lay claim to affability, who is hailed as the arbiter of heaven and earth, who lays down in death professing to have gone to heaven, while another poor man takes his place as arbiter of the very place to which he is supposed to have gone, leaving us to wonder what promotion attends this supposed step higher when the one who takes his place assumes the rule and keys of the place to which he has gone.

I will endeavor to give this account in conversational form for the better understanding of our readers.

Lady—You Protestants that claim to be so bound by the teachings of the Bible just lack the one thing needful, an infallible guide.

Reply—You are perfectly right that an infallible guide is necessary, and we have one given us by the Lord (John 16:13-15). Jesus said it would guide us into "all truth" and in the very next chapter tells us what is truth (John 17:17, 18), "Thy word is truth." So you see the reason why we stick to the Bible. Besides this he promised us that we would not only be instructed by it, but it would sanctify us as well.

Lady—I do not believe in your Bible; it is very faulty. This is the true Bible (handing me a copy of the Douay Edition).

Reply—Very well Madame, you would be surprised if you were to compare both versions to see how little they differ.

(Continued next week.)

Obituary

HAMMOND—Mrs. Bettie Traver Hammond was born in 1844, at Shefford, in the province of Quebec, and died at her home in South Stukely, Quebec, December 5, 1914, having reached her allotted time of threescore years and ten. On the second of May, 1868, she was united in marriage with Mr. J. H. Hammond with whom she walked life's journey for more than forty-six years. Early in life she was converted and united with the Methodist church, but in the year 1875 she with her husband heard and accepted present truth, becoming a charter member of the South Stukely S. D. A. church, of which she remained a faithful member and a zealous worker until the last. Sister Hammond was a devoted wife, a real mother, a true friend and an earnest and sincere Christian. Of her it can truthfully be said that she rests from her labors but her works do follow her. The sentiment of her life is well expressed in the last song she ever sang, "Nearer My God to Thee." A husband, two daughters, one son and a large circle of friends remain to mourn their loss. Funeral services were conducted from the church, where words of comfort were spoken to a large and sympathetic audience by the writer.

A. V. OLSON.

THE MORNING WATCH CALENDAR for 1915 has been issued in the German language. The price is five cents.