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Canadian Union Messenger.

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

Vol. IV.

TORONTO, CANADA, SEPT. 1ST, 1904.

No. 3.

WISHING.

Do you wish the world were better?
Let me tell you what to do
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn and learn to live.
If you want to give men knowledge
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way,
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

Elta Wheeler Wilcox.

ARISE AND BUILD.

Nashville, Tenn., June 4, 1904.

God's word to His workers in Washington is, "Arise and build;" and His word to His people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the

Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly.

I know that the people of God desire to act their part nobly in advancing His work in the world. God extends His favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in His work, to return to Him a part of that which He has bestowed upon us. He has made us His helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts.

Let us cut away every selfish indulgence that calls for an outlay of means, large or small. The work of God is now to be established in Washington. Means will be reeded to erect a Sanitarium. The building is to be plain and inexpensive. We would not waste the Lord's money by unnecessary display. Look at the life of Christ.

He stooped from His glory to the humiliation of poverty. He was the Majesty of Heaven, yet he declared, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

God has need of the means that He has lent you. He needs the money that you can spare. Let no man's hand now be slack. Please send us help, that we may carry forward the work that has for so long been neglected. God has said, "Arise and build," and we must obey His word.

ELLEN G. WHITE.

FALL CAMPAIGN.

While there is no time during the year that missionary work is non-essential, yet the fall of the year is probably more favorable and perhaps opportune, for the distribution of books, papers and tracts. The people in general have more ready money in the fall than at other times of the year, and as the long winter evenings draw on they have more time to read.

The circulation of our literature is a very important part of our work and all should give more earnest heed to the instructions and admonitions by the Spirit of Prophecy regarding this. There are many people in darkness regarding the "day of the Lord," and ye that are not in darkness are debtors to those who are in darkness.

Something is being done all the time, but much more might be done if there was a will to do, on the part of all.

Shall we not all awake to the importance of our time and work, to the needs of the people and our opportunities, and be more active from now on than we have been in the past in the distribution of our literature?

Some special efforts are now being made with Object Lessons, and this is right. Much good is being accomplished by selling Object Lessons, but our regular agents for subscription books should not be expected to give much time to the Object Lesson work. There are still others who should be in the field with subscription books, and they should be encouraged to enter this line of work. Everything possible should be done to revive the canvassing work, a work so important yet neglected.

This line of work is languishing for want of men and women to go forth with our publications, men and women who have a burden for souls. The Lord has a plan and a place for everyone who has, and will, accept of His grace, and all should, by study and prayer, ascertain the Lord's will. The petition "Lord, what wilt Thou have me to do?" from the heart, with a desire to know, will surely meet with a response. Some can handle trade books, while all can have some part in the general distribution of our literature.

Our subscription book work is at a low ebb, and proper persons should be encouraged to take up this work and make a business of it.

Now is a good time to start out with books, and we sincerely hope that all will consider this matter very carefully now, just now.

W. H. THURSTON.

UNDER THE LAW.

"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." We know that "whatsoever is not of faith is sin." Let us get this clearly in mind. The Scriptures hath shut up all under sin. What for? "That the prom-

ise by faith of Jesus Christ might be given to them that believe." Thus we see that those who are shut up under sin are those who are not of faith. But until faith comes, we are kept shut up under the law. Now, since we are under the law until faith comes, and whatsoever is not of faith is sin, it is evident that to be under the law means to be under sin. Those who are under the law, therefore, are those who are transgressing it.

NOT UNDER THE LAW.

"Ye are not under the law, but under grace." (Rom. 6 : 14). In a certain sense, and in a lower sphere, we can understand what St. Paul means if we think of our own relation to the civil law. We are not under that law. There are those laws telling us we are not to steal, we are not to murder, we are not to make riot in the streets. But we are not under the law. We do not feel the burden of it. It has no relation to us, this law. We pass the policeman without any sense of alarm. Why is it that we are not under the law? Because to us, respectable citizens, the law is altogether with us, on our side, and we are on the side of law. It is part of our own life. We have gotten beyond it, as it were, not because we are not bound to keep it, but because we are altogether on the side of that which law represents. It is, as it were, part of ourselves.

So it is that we may in part understand what St. Paul means when he says, "Ye are not under the law, but under grace." Christ, the person of Christ, Whose will it is the law expresses, is our Master, our Friend. We belong to His life; we are doing His will; we are living by His spirit. "Ye are not under the law." It is no longer

there to threaten you. "But under grace," for He Whose the law is, is your life, and by His will ye are living, and in His love ye flourish.
—Present Truth.

Stories from the Lives of Health-Seekers.

By many and devious ways have people sought health in various ages of the world—some by a life of moderation, some by fasting, some by discarding starchy foods, and others by discarding meats and stimulants. Many of these have not been what the world commonly calls "cranks," but they have been honest seekers after the best food to build up and maintain the functions of the body in perfect health. We may learn much from the experience of these reformers.

Dr. G. H. Heald, the editor of *Life and Health*, is preparing a most interesting series of articles, under the general title of "Studies from the Lives of Health Seekers," in which the habits of one of these representative reformers will be used to illustrate each topic or study.

The following are some of the topics already announced, and others are in preparation :

"A Celebrated Centenarian"—A life more than doubled by moderation.

"No Meat or Stimulants, but Abundant Proteid"—How a famous athlete and author won his victories and increased his intellectual efficiency.

"Health by Hunger"—Dr. Dewey and the Fasting Cure.

"Health by Chewing, or Nature's Food Filter"—Horace Fletcher's Discovery of a Sixth Sense.

"A Starchless Menu; Bread the Staff of Death"—Dr. Densmore's milk and fruit dietary.

"The Strenuous Life, or Strength by Hard Work"—Theodore Roosevelt's practical physical culture.

This most interesting and important series will begin with the September number of *Life and Health*, and those who wish to secure the entire series should send in their subscription now. Price, 50 cents a year. Address your State tract society, or

LIFE AND HEALTH.
222 North Capitol St..
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S. D. HARTWELL, 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 after the first of the month, notify us and another copy will be sent.

Entered as Second-class matter.

Arrested for Sunday Labor.

On Monday, August 15, Brethren Charles Sweeten and Fred. Boettger, who for more than a year past have been employed on the Lorne Dale Academy farm, were summoned to appear before the Magistrate in answer to a complaint made against them for working on "the Lord's day, commonly called Sunday, in violation of the law." The summons was made returnable on Friday, August 19, at 2 o'clock p.m., at Cooksville.

At the time set for trial the brethren were present, and when the case was called by the Magistrate, the Crown's Attorney being present, Brother Sweeten requested the case adjourned, and offered as a reason that the counsel employed for their defence had not appeared. The Crown's Attorney demanded of the defence his pay for a day's attendance and pay for the attendance of the witnesses, of which a large number had been called, as a condition on which adjournment could be obtained, but which demand Bro. Sweeten did not wish to comply with, and, therefore, the case proceeded. Elder Eugene Leland, being present, assisted the brethren in their defence. A plea of "not guilty" to the charge was made by the brethren.

In the case of Bro. Boettger the complaint specified that the work was on Sunday, the 24th of July, but when the prosecution put their first witness on the stand he could not testify to seeing the defendant at work on that date, and after a hurried investigation of the witnesses called by the prosecution, it was decided by the

Attorney for the Crown that an amendment of the charge must be made, and although objected to by Elder Leland, this was done, and one or two witnesses testified to seeing the defendant picking berries on Sunday, and, strange as it may seem, one testified that he knew they were being "picked for shipment, for the reason that he saw them ship berries the next morning."

In the case of Bro. Sweeten three witnesses were sworn, but none of them could say positively that they saw Bro. Sweeten at work, but they thought they saw him in the berry patch, and they thought that he was at work. The only witness put on the stand who could bear positive testimony was a member of the S. D. Adventist church, a young girl who had been employed at the farm picking berries, who reluctantly testified that Bro. Sweeten was in the patch on the day specified and was carrying berries.

Elder Leland's defense was that the law under which this charge is made was enacted in 1845, and does not include "farmers" in the class prohibited by its enactment from Sunday labor, which is proven by the enactment of what is known as "the Ontario act" of 1885, which was made to include farmers, and the word "farmers" was specifically mentioned. But this act had been declared invalid by the Privy Council of England, and therefore there was no law except the one of 1845 on the subject of Sunday labor, and that did not include farmers in its scope. Both Bro. Boettger and Bro. Sweeten were put on the stand and testified that they were farmers. After a few remarks in which Elder Leland gave some principles involved in Sunday laws in general, and showing that there was no Bible authority for Sunday observance, the case rested, and the Magistrate adjourned till the 25th ult. for a decision, which decision we have not heard at the time of going to press, but from the remarks made by the Magistrate in adjourning the case we do not expect anything but a conviction, as he said while he sympathized with "this people" because he thought them sincere, yet "did not believe that anybody had a right to set a day apart different from the majority of people, on which to worship, but should conform to the day on which the majority worshipped."

Thus it can readily be seen that an influence is at work to enforce the "worship of the beast," and to war against those who "keep the commandments of God." Shall we not all be faithful, trusting to Him

Who said: "Till heaven and earth pass away not one jot or one tittle of the law shall fail."

ITEMS OF INTEREST.

Elder Burrill spent last Sabbath and Sunday at Lindsay, Ont.

Miss Sadie Baker was a caller in Toronto for a brief stay during the week ending Aug. 13.

Miss Margaret Shanks, of Brantford, spent a week with the Misses Wilson, of St. Thomas, Ont.

Miss Addie Wilson, of Washington, D.C., is spending her vacation with her parents at St. Thomas, Ont.

The editor left on the 29th ult. for the Canadian Union meeting at Knowlton, Que., which it is expected will open to-day.

Elder Burrill, of the Ontario Conference, was in Peterboro during the week ending August 27 and spent the Sabbath at Belleville.

By private correspondence we learn that the work in Washington is advancing steadily, and the brethren there are of good courage.

Brethren Charles Sweeten and Fred. ~~Boettger~~, of the Lorndale Academy farm, were arrested recently for Sunday labor. A brief account of their trial appears in another place in this issue.

Brother Judson A. Baker and wife are moving away from Markham, Ont., to Victoria Road, in the same province. We trust their residence there may result in the acceptance of the truth by some of their neighbors.

Sister Sadie Baker, who has been laboring at Lindsay for more than a year, says the work there is much in need of a medical worker. We trust this will be an opening which will be filled by some of our young Canadian workers who have been preparing themselves in this line of work.

Elder W. R. Andrews, of Fredericton, N.B., one of the members of the Maritime Conference committee, spent several days, including Sabbath, Aug. 13, in Toronto, and spoke to the church on that day, and on the Sunday night following. He ex-

pected to remain in Ontario till the meeting of the Union Conference, at Knowlton, Que.

We have recently received a letter from a sister in Alberta, N. W. T., who was to have had a discussion on the Sabbath question with two Presbyterian ministers on the 7th ult. The letter was written previous to that date, but was delayed in reaching us. This sister has been living in that neighborhood, a lone Sabbath-keeper for seven years, and now finds considerable interest being manifested by her neighbors in reference to the Sabbath, and asks for help in enlightening them.

We acknowledge receipt of a complimentary copy of "Our Little Folks' Bible Nature," a 128 page book for children written by Ella King Sanders, illustrated with 124 illustrations and several colored plates. It is a book designed as a text book in our schools, and introduces the sentence method in the first lesson, both in script and print. The plan of the book is to give simple lessons on nature, taking up the subjects in the order of creation. We would recommend this book to all our schools and school teachers who have the instruction of children. Price, board covers, 25c. Address this office.

Obituary.

CHAMBERLIN—Died very suddenly, of heart failure, at South Stukely, P.Q., August 14, 1904, Bethuel S. Chamberlin, aged 75 years, 1 month and 28 days. He leaves a wife, three sons and five daughters, and one sister, to mourn their loss. Funeral services were conducted by the writer, assisted by Elder S. A. Farnsworth.

H. E. RICKARD.

FROM THE FIELD.

ONTARIO.

CLINTON, Ont., August 17, 1904.

We are still having about the same attendance here at our meetings. The same ones continue to come, and a few new faces appear. Although our attendance is not large, yet we are the more hopeful because the few who do come are interested and do not come because of the crowds.

Since our last report, two new ones have started to observe the Sabbath, and

we have hopes of several others, who are almost persuaded.

We expect to take down the tent soon, and, perhaps, pitch it in the country, if the weather will permit. We are not shunning to declare the whole counsel of God, and are letting the people understand that they cannot be saved and be disobedient. We believe that it is the straight testimony that will arouse people and cause them to take their stand. We are of good courage and believe that we will see still further results of our labor.

The town has been pretty well gone over with five or six packages of tracts on different phases of the truth, and while the results are not what we had hoped for, we can see some at our meetings whom the tracts have brought out.

W. H. SPEER.

BEACHVILLE, Ont., August 22, 1904.

Meetings are still in progress. The weather is somewhat wet and the nights cool, for which cause the meetings are not so well attended through the week as we would like to see. Sunday nights the attendance is good. Last Sunday there were fully one hundred present to hear on the "Change of the Sabbath." Good attention was given to the word spoken.

Through the week we are busily engaged visiting the people and leaving literature in their homes.

The work has not yet sufficiently developed for us to say what the results will be, but we hope that the seed sown will grow and bear fruit to life everlasting. We are of good courage in the Lord's work, and thank Him for giving us a part in the closing message.

A. L. MILLER.
JOHN ISAAC.

QUEBEC.

After spending some time with the tent companies at Sutton Junction and Dunham, I went to Danville to visit the Martin family and hold some meetings in their vicinity.

Brother Martin lives about five miles from Danville, and about two miles from his place towards Danville, on the Richmond road, is an old union church in which a Sunday school and one service a week is conducted by the Presbyterians.

The meetings were quite well attended and much interest was manifested in the subjects presented.

Brother Alex. Martin held some Bible

readings there some little time ago and some of the people are more or less acquainted with our views. Two sisters acknowledge the truth and manifested a desire to obey the Lord, although they have not yet commenced keeping the Sabbath. One of them said she would try and come to camp-meeting with Brother and Sister Martin. At our last meeting I told the people that we would try and hold a series of meetings there this fall and they seemed pleased with the prospect.

Several came to Brother Martin's house Sabbath afternoon and we had a very interesting Bible study, lasting about three hours.

Two or three times I endeavored to close the study, but was not allowed to do so until it was time to prepare for the evening service.

It seemed good to find people so anxious to study the Scriptures, and, with few exceptions, willing to abide by what the Bible says.

I left Danville the sixteenth for the Vermont camp-meeting, which commenced the eighteenth at Hardwick, Vt.

At the annual meeting of the Quebec Conference the interests and needs of the field will be considered and plans laid for the work in all parts of the conference.

Brother Martin's postoffice address is Denison's Mills, but his railroad station is Danville. All are of good courage.

W. H. THURSTON.

MARITIME.

St. John's, Newfoundland,
July 29, 1904.

At the late session of the Maritime conference a call was made for a laborer for Newfoundland, and after a very careful and prayerful consideration by the committee I was invited to go there. I accepted the call, and after visiting my home in St. John, N.B., Mrs. Tracy and I left for our future home June 27, arriving here in the night of June 30.

The first impressions are apt to disappoint the traveler. We read so much in the Canadian and American papers about Newfoundland and its future that we must conclude that it is beginning to attract the attention of many who, heretofore, had been interested only in so far as it had been a good field for fishing and hunting—in fact, an ideal spot to pass a couple of the hot summer months. A stranger, there-

BIBLE TRAINING SCHOOL.

The August number of this little journal is full of instruction. The leading subject for this month is the Old and New Covenants.

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 Address, Bible Training School,
 South Lancaster, Mass.

We have read with a great deal of interest the calendar of the Union College at College View, Neb., for 1904-05, and are much pleased with the description of the work of that educational institution. Any interested in the work of this school should send for a calendar, which will be sent free by the president, Prof. C. C. Lewis, College View, Neb.

Book Notes.

"Sixty Lessons in Modern Penmanship" is the title of a new and excellent book of 132 pages, published by the Graham School of Shorthand, Battle Creek, Mich. It has received the cordial endorsement of all our leading schools and academies in the States, as well as church schools. It has over sixty pages of the finest pen-written plates possible to produce, with an equal number of pages of logical, helpful, inspiring instruction. Every church school teacher should have it. A special offer of ten lessons free of cost is made by the publishers. Write for circular and further particulars.

Knowlton Sanitarium.

Knowlton! What pleasant memories are associated with that beautiful and picturesque village,—most of all, Knowlton Sanitarium, where I spent eight such happy weeks. Even while physically ailing I could not help but derive benefit and pleasure from the very kindness of those around me. Ever will I remember with gratitude those little attentions that went to make life so much happier.

From observation, during my stay at the Sanitarium, I should judge that the work is proving a success,—all the rooms and wards are full of patients, and many outside are waiting for a chance to come in; doctor and nurses were constantly employed. Ere a great while this institution may become a large and influential establishment, which will send out trained nurses for other similar institutions in Canada.

The patients all seem contented and gratified with the kind spirit shown among the workers.

It is to be hoped that before a great while the staff will be strengthened by additional help, so that the hard worked nurses may have more time for rest and recreation.

I do not forget the home of Mrs. Thurston, so cozy and inviting, where we always received such a hearty welcome.

I received much benefit from the treatment while at the Sanitarium, and return to my home much improved in health.

My prayer is that Knowlton Sanitarium may prosper; and that its dear family of workers may press closely to the Master, and never lose sight of the fact that they are co-workers with Him. This will surely lighten the burdens.

I. H. COWIE.

Moncton, Aug. 1, 1904.

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