

THE Canadian Union Messenger.

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

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ON A MASSACRE IN PIEDMONT.

AVENGE, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from those may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian woe.

—Milton.

THE EVERLASTING COVENANT.

The resurrection from the dead, then, was the foundation and corner stone of the covenant made with Abraham; for only through the resurrection did he look for the fulfillment of the promises. But in after years his descendants drifted away from the faith which characterized his life, and began to look upon the outward, visible sign as the all-important thing. Their whole religious life consisted in ceremonialism and formality rather than in faith, and as a consequence they lost sight of the covenant, or promise, and the manner in which it was to be fulfilled, and looked only for the establishment of a great worldly empire. And when they were carried away captive into a strange country by their enemies, and all their forms and ceremonies were taken from them, then they had nothing to rely upon, and consequently they lost their hope. Then, as they beheld in a strange country the bleaching bones of their brethren and friends, was heard the bitter cry,—"Our bones are dried, and our hope is lost."

But as they thus cry from the depth of their despair, looking in vain for the fulfillment of the promise in something earthly or temporal, the voice of the Lord is heard again in promise, speaking through his faithful prophet, as of old he spake through his equally faithful patriarch. But whether through prophet or patriarch, the promise is ever the same. "Thus saith the Lord God: Behold, O my people, I will open

your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

This is the true hope of Israel. This is the hope which they should have cherished all the time instead of looking for temporal dominion. The inheritance restored through the resurrection of the dead is the true hope of Israel; and this should be the Christian's hope. It is the Christian's hope.

When the Apostle Paul came to Rome he called the chief of the Jews together, and set before them the reason of his imprisonment. He closed his speech with this remarkable statement,— "Because that for the hope of Israel I am bound with this chain." Acts 28: 20. But Paul was a Christian. He did more perhaps than any other living man to propagate and establish the Christian religion. His hope, then, was the Christian's hope. But he declared it to be the hope of Israel. Therefore, the hope of Israel is the Christian's hope.

Just what this hope is he tells us in another place. He says,—"And now I stand and am judged for the hope of the promise made of God to our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26: 6, 7. Then in the eighth verse he gives a hint of what was included in "the promise made of God unto the fathers". He says, "Why should it be thought a thing incredible with you that God should raise the dead?" But he stated it explicitly when making his defence before the council at Jerusalem in these words, "Of the hope and resurrection of the dead I am called in question." Acts 23: 6. See also Acts 24: 14, 15. The hope of Israel, — the Christian's hope, — is the promise "made of God unto the fathers" of the inheritance restored through the resurrection of the dead.

And this promise "made of God unto the fathers" is the Gospel. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed." Gal. 3: 8. But, as we have already shown, (Acts 3: 25), this is the covenant made with Abraham. Therefore the covenant made with Abraham is the gospel. And because Abraham kept the covenant, — believed the gospel, it was imputed unto him for righteousness. That is, God imputed His own righteousness to A-

braham because he believed the gospel, and revealed that righteousness to him in the gospel; "for therein is the righteousness of God revealed." Rom. 1:17.

Righteousness is sometimes defined as right-doing. More properly it is right-being. But no man is righteous; "for it is written, There is none righteous, no, not one." Rom. 3:10. It is just as unnatural, just as much a miracle, to make an unrighteous man righteous as it is to raise the dead to life. But because Abraham believed in the resurrection of the dead, righteousness was imputed unto him. And so in revealing righteousness, the gospel reveals the resurrection of the dead; and therefore righteousness reveals life—it is life.

All this is revealed in the gospel, and only in the gospel. And the gospel is the covenant made with Abraham. Nothing could be added to it, because it had been confirmed "in Christ", and it was all-sufficient to accomplish its object without an addition of any kind. Therefore, "the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise", by the covenant, the gospel. And this statement is made with direct reference to the very people, the Jews, to whom the law was given. Therefore, let no man think that they, the Jewish people, even though the law was given to them, — that they, I say, secured the righteousness of God by the law. This scripture shows plainly that no one, not even the Jewish people, could secure righteousness in any other way than that by which Abraham attained to it, and that was by believing the gospel which is the

EVERLASTING COVENANT.

Concluded.

"THE REVIEW AND HERALD."

Every Seventh-day Adventist in the province of Ontario, as well as in every other province of the Dominion of Canada, should read the "Review and Herald." It is above all other periodicals the leading exponent of the three messages of Rev. 14:6-14. Since God has been calling out a people to prepare for the second coming of Christ, the "Review and Herald" has been the acknowledged exponent of that work. It is a watchman which is to tell when the enemy is approaching. It is a sort of John the Baptist to the churches of this day. It goes before and prepares the way for the message to find a place in the hearts of the people.

Those who read the "Review and Herald" are acquainted with the progress of the message. When I meet one who does not read the "Review and Herald", I think of the disciples at Ephesus who had heard only John's message. When asked, "Have ye

received the Holy Ghost since ye believed?" they said unto him, "We have not so much as heard whether there be any Holy Ghost". So in this greatest of all works this paper keeps the reader informed as to the advancements which it is making in all lands.

Who is it that does not appreciate the articles each week from the pen of Mrs. E. G. White, who has spoken so often to us? What warning, light, and courage her words bring to every Seventh-day Adventist in this conference. Will our librarians, church officers, and ministers, labor to place this most valuable of all our papers in the home of each believer.

A. O. Burrill.

ONTARIO.

We had the pleasure of spending seven days at Lindsay, assisting the workers in making further preparations for the treatment rooms. They had waited for help until their patience was nearly exhausted. They now have the place quite neat and attractive. Sister Baker has worked hard and perseveringly to bring about the present condition. Sister Annie Johnston is of great assistance. Brother Noble and others have given valuable assistance in fitting the wood-work. There being only one man in the church, and he newly in the faith, the burdens have fallen heavily upon him. The nurses also have had much to do.

The week that I was there the weather was cold and blustery, so the attendance at meeting was light. One feature of this church is that all its members pay tithes. It is true that nearly all are poor; but why shou'd we not all render to the Lord his own? Why is it so hard for some?

The work at this place is especially interesting to me. It is the first of the kind in the Conference. If under the Lord's blessing it grows, we will be ready to start similar work in other localities. Let us all pray that it may find the way to the heart of the needy. If there are some who want to assist this good work by making rag mats for the rooms, please correspond with Miss Sadie Baker, Lindsay, Ont.

A. O. BURRILL.

THE FIRST CHURCH IN PORTO RICO.

It is now about three years since Elder and Mrs. B. E. Connerly left our home in Buffalo, N. Y., to go to Porto Rico. We had labored the best we knew how to give them a preparation for their life-work. They had been connected with the work in Buffalo for nearly two years before their call to the mission work in Porto Rico. We had learned to

love them as our own children, and our prayers have followed them in their labors.

When they wanted to begin the printing of the little Spanish paper, we encouraged them, and took an active part in raising the money to buy the press and outfit. We well remember that Brother C. W. Lindsay said to us one day after we had been speaking to his church about Elder Connerly's work and its needs,— "Say Brother Burrill, I do not know about this press business, but I will give two dollars to your one." As quick as thought, I knew that the printing press and fixtures would be bought. They have the printing outfit and are printing in Spanish a monthly paper of eight pages the size of the MESSENGER. The following letter is a private one to Mrs. Burrill. I take the liberty to quote that you may see the joy they feel to see the first church gathered.

"Mayaguez, P. R., Dec. 19, 1904.

Beloved Mother in the Lord,— I must tell you in brief what the Lord has done for us during the week of prayer. We had the precious readings in the morning at family worship in English, and in the evening in Spanish. The interest was excellent. Then on Sabbath my husband baptised four candidates, whom I will introduce to you more fully later. The baptism was early in the morning, and we had Sabbath-school as usual at ten. In the afternoon we organized a precious little church with thirteen members; and as many more are interested. Then we celebrated the ordinances.

Well, we are happy. Last night Victory and Juanita were married, and Benton performed the ceremony in Spanish. It was, as Victory says, "an Adventist wedding", and went off beautifully.

Brother Moulton comes over from Areeibo to help in the work. We feel now that our work in Porto Rico has really begun. We pray for dear Brother Burrill in his trials.

Lillian.

There are other islands waiting for workers to go to them. Who shall it be?

A. O. BURRILL.

ITEMS.

The Hamilton church welcomes into its membership Mr. and Mrs. Alexander Dingwall. They are former residents of Hamilton, but have been living in Cleveland, Ohio, where they accepted the truth.

Marcus Landon, the gentleman senior nurse at the Buffalo Sanitarium, and Miss Rebecca Burrill, the youngest daughter of Eld. A. O. Burrill, were united in marriage, December 31. We extend best wishes, and hope their lives may be spent in furthering the interests of the Lord's work.

Dr. C. V. S. Boettger, of Ottawa's Hygiene Institute, has gone to the Burlington (Vt.) Medical College for the remainder of the college year. Mrs. Boettger is carrying on the work at the Institute, with the help of a nurse. She is kept very busy giving treatments, and her efforts are crowned with success.

All young people will be interested in the good things in the "Youth's Instructor". If you are not familiar with it, send for sample copy and announcement for 1905. The subscription price is seventy-five cents a year. Order of the Ontario Tract Society, 151 Hunter St. West, Hamilton, Ont.

Twenty-one of the Academy family visited the Toronto church on Sabbath, Jan. 21.

Elder Burrill conducted the service, laying before us the necessity of giving the youth a practical and christian training to fit them for usefulness in the Master's vineyard. The work is soon to close; the time is not far distant when the burden of our work will rest upon the youth, and they must be prepared for it.

A social meeting followed the preaching service, and many testimonies of good courage were borne. All were much refreshed by the good spirit manifested throughout.

THE ACADEMY.

We are pleased to say to the readers of the MESSENGER that the number of students in attendance is larger than at any time before. The dining-room is taxed to its greatest extent to accommodate all. The new school-room is well filled. It is true that the capacity is not large, but we are well pleased to have it occupied. There are now nineteen students in attendance. In these we see material for workers. The older students seem to realize what they are here for. It has not been an easy thing to bring the school to its present condition; but continued application is the price of success in school work.

It is a privilege to go into the school-room and see that these students are being taught the real principles of true education. If all the people in our conference could look in and hear some of the recitations, they would soon feel that this is the place for their youth.

A. O. BURRILL.

"Only for Jesus! Lord keep it forever
Sealed on the heart and engraved on the life!
Pulse of all gladness and nerve of endeavor,
Secret of rest, and the strength of our strife.

—Francis R. Havergal.

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

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KNOWLTON SANITARIUM.

Miss Minnie Litcafield was called to Waterloo last week to nurse a case of bronchial pneumonia.

Slowly but surely improvements are being made in the Sanitarium. Several rooms have been papered, painted, and carpeted, quite recently.

Those who are not able to come to the Sanitarium seem anxious to have our nurses! Mr. W. J. Hurdon went to Waterloo last evening, (Jan. 16), in answer to a call which came yesterday for a nurse.

We are glad to report that the Lord is blessing our work here. There was a little lull during the holiday season, but at present the house is well-filled, and more patients are wanting to come as soon as room can be made for them.

ONTARIO OFFICE NOTES.

The librarian of the Guelph church reports that the "Review" goes to the home of every Sabbath-keeper in the church. Are there any others?

Mrs. L. A. Boyce of Petrolia reports two new Sabbath-keepers as the result of Bible-readings given by herself.

The total amount of annual offering received to Jan. 15, is \$316.64. This is not quite as good as last year's offering. We trust that it is not all in vet.

We have just sent to the office of the General Conference at Washington, \$533.75. Of this, \$299.04 was Annual Offering, \$111. Sabbath-school Offering,

\$102.96 First Day Offerings, and \$17.75 donations to the \$100,000 fund.

We have received quite a number of missionary reports of work done by isolated Sabbath-keepers. We are pleased to see the interest manifested by these lonely ones.

The "Review" list for Ontario at the beginning of the campaign was 87. It now numbers about 113,— a good increase. However, it should be over 200.

Myrtle White of Guelph, aged ten, reports that she sold eight "Life Boats" and four "Southern Watchman" after school hours. Her sister, aged twelve, sold four "Life Boats" and three "Southern Watchman". Try again girls, and encourage others.

Recently a religious census was taken in this city, (Hamilton). The result shows that out of a total of nearly 60,000, more than half are not members of any church; that there are 32 denominations represented; that the Presbyterians lead, with the Methodists a close second; that the Seventh-day Adventists are 22nd in the list; and that less than one-third of the church membership attend Sunday-school.

The following is a list of donations from Wisconsin to the Knowlton Sanitarium, in cash and pledges as far as reported.

S. J. Straw	\$20.00
Robert Eager	10.00
R. Renning and wife	10.00
H. Smith and wife	10.00
F. Foot and wife	10.00
J. Tanninga	5.00
C. M. Starks	5.00
A. G. Westphal	5.00
Mrs. Spearburg	5.00
G. F. Westphal	5.00
G. L. Mass	5.00
Mrs. N. C. Taylor	5.00
S. Brigham and wife	5.00
H. O. Thomas and wife	3.00
N. Cary	2.00
R. R. Stern	1.00
Joseph Parfitt	1.00
Mrs. M. Jacobus	1.00
W. Luthrope	1.00
Albert Mathe	1.00
R. H. Mathe	1.00
William Mathe	1.00
Collections	14.17
Mrs. Brigham	25.00

151.17

W. H. THURSTON.