

THE
Canadian Union Messenger

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

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NOT UNDERSTOOD

Not understood! We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel, and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood! How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood! How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God! that men would see a little clearer
Or judge less harshly when they cannot see;
O God! that men might draw a little nearer
To one another. They'd be nearer Thee,
And understood..

—Selected.

THE OBJECT OF THE GOSPEL

In our article last week it was shown that the rest which is mentioned in the fourth chapter of Hebrews is the rest of the Holy Sabbath. The first verse of the chapter reads as follows:—

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them." The gospel was preached to them that they might enter into his rest—that they might really and truly keep the Sabbath. The same gospel is preached "unto us as well as unto them," and for the very same purpose; viz., that we may enter into his rest—that we may really and truly enjoy the Sabbath rest of God. Blessed rest! Sign of God's completed work in us! Sins forgiven! Perfect in Christ! Such is the rest the Saviour gives. Who will take it?

We have said that rest cannot be enjoyed without

previous labor. Without first having done the works of God, we cannot enjoy the rest of God. But we have not done the works of God. Our works have been all our own, and God can not give us *his* rest without seeing *his* works wrought in us. How then can we ever enjoy the rest of God? God's hand is not shortened that it cannot save, for even here his hand is stretched out to save by bestowing another gift, even the gift of his own righteousness—his own works. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3: 21, 22.

Thus having the righteousness of God—the works of God—as a free gift, we are prepared to enjoy the rest of God—the Sabbath-keeping of God—in the same way. How then can we turn away from the gracious invitation of the Saviour, "Come unto me all ye that labor and are heavy laden, and I will give you rest"? O yes;

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come, I come."

O yes; we come, gladly we come, and take the gift of God's glorious righteousness, that we may be prepared to enjoy the other precious gift of his sacred, heavenly rest.

And then having taken the gracious gift, having "ceased from our own works, as God did from his," and having taken his blessed rest, we are rested, we are invigorated, refreshed, ready to engage in the work of God that we may find his rest for ourselves. And so we read after the gracious invitation of the text: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall *find* rest unto your souls."

And how blessed it must be to find such rest for ourselves after having been yoked up with the Saviour, working his works. Peaceful, quiet, confident rest. Reader, have you found this rest? It is the satisfied rest which comes from the contemplation of a completed work. Have you found it? It is found alone in Christ.

KNOWLTON SANITARIUM

Letters to the churches in the Canadian Union Conference have been sent out, asking all to assist the Sanitarium in a specified way, limiting the amounts to definite sums especially needed at this time. It is hoped that all the churches will feel it a privilege to assist in this work by responding promptly to the invitation. Later on we may all unite our mites in assisting the medical work or some other line of work in some other part of the conference.

The Knowlton Sanitarium will need other equipments next fall, before winter sets in, and to raise the money for this purpose, or at least a part of it, I would recommend the Quebec Conference to organize a campaign with the new book "Ministry of Healing," and endeavor to sell a thousand copies before January 1, 1906. "Ministry of Healing" is an illustrated book of about five hundred and forty pages, written by Mrs. E. G. White, to be used for the help of our medical work, as the book "Christ's Object Lessons" is being used to assist our educational work.

"Ministry of Healing" will be ready for delivery by the first of September, and will sell for \$1.50. It will be sold without profit to those who handle it. Seventy-five cents, or half the proceeds, of each sale made in Quebec will go to the medical work, or Knowlton Sanitarium, of that province. Of the remaining seventy-five cents, fifty-five cents goes to publishers for getting out the book, and twenty cents to the General Conference to be used in liquidating obligations in medical lines.

The profit on this book to our sanitariums is not so large as the profit on "Christ's Object Lessons" to our schools; but if we can sell a thousand copies in Quebec this fall,—and we can if we will,—there will be \$750 cash for the Sanitarium, to assist in making the needed improvements next fall. We expect that our sister conferences in the States will raise some money for the Sanitarium, according to previous plans; but there are urgent calls for means from so many needy places, that we must take hold and help ourselves as far as possible by raising money at home.

"Ministry of Healing" will be a good book to place in any home and will be a blessing to all who purchase it. All who have a part in selling this book will share in conferring a blessing upon the people and they will also be blessed in doing the work.—It is not a great undertaking for the Quebec Sabbath-keepers to sell a thousand of these books in four months. It is simply getting at it and doing it. It would simply mean that each person sell five books. I for one will agree to do this, sell five

books by the end of December next, and my wife says she will agree to sell five books. If every family of Sabbath-keepers in Quebec will agree likewise, the books are sold, for all will do just as they agree. We live in Ottawa, but still retain our membership in Montreal, and thus we count ourselves in this plan. We shall probably soon transfer our membership to Ottawa, but we will sell the books. Each family will want a book for themselves, and this will reduce the work of selling considerably. By what I have said I do not wish to limit the sale of this book to one thousand, but would like to see this many sold this year.

I have no doubt that this can be done, and it will be done if all will take hold cheerfully and do their part, as it is their privilege to do.

Other conferences can take up this work as they see fit, but I speak of the Quebec Conference, as in it the medical work is being made a specialty, the same as is the educational work in other conferences of the Union.

The Ontario and Maritime conferences will, no doubt, continue the sale of "Christ's Object Lessons" to aid in their school work. We are in need of means for our institutions, and we can, in part, help ourselves by this plan, and we should deem it a privilege to help ourselves instead of being helped to that within our reach.

W. H. THURSTON

PETITIONS

Petitions are coming in from all parts of Canada, and up to date about three thousand names have been secured. It is generally understood that no effort will be made at this session of Parliament to secure a dominion Sunday law; but these petitions will be of use at any time as they are directed against religious legislation.

More petitions can be had at any time by sending to your conference secretary. We have planned to have the petitions made with more space, and to have them ruled. This will save pasting on additional sheets, and thus keep them in better condition.

Those using the petitions should have a good supply, so that it will not be necessary to add other paper or write names on the back of petitions.

All petitions should be sent to 555 McLeod St., Ottawa, Ontario.

Working with the petitions affords a good opportunity to place literature in the hands of the people, and thus give them an opportunity to read for themselves, and further study the principles of religious freedom.

W. H. THURSTON.

SUNDAY LEGISLATION

Perhaps there is no error that has taken so deep root in the minds of the people of Canada as the idea that there should be Sunday legislation. Riding on the train the other day in company with an intelligent old gentleman from a neighboring town, I purposely directed the conversation to this subject. He admitted that it was religious legislation, and that there should be no union of Church and State; but still he insisted that there should be a stringent Sunday law to protect the laboring man. And when we came to our destination, he left me with the remark that upon that subject we would agree to differ.

This is a simple illustration of how a great majority of the Christian people of Canada view this subject; and it serves further to illustrate the necessity of getting the true principles of Religious Liberty before the people before they shall have committed themselves irrevocably to the cause of religious legislation. The Lord's Day Alliance is working in every way to secure a Dominion Sunday law, and it seems to me like a providence of God that they should stir up the minds of the people on this subject, thus affording us an opportunity to get the principles of true Religious Liberty before the people while they are interested in the subject.

We have several tracts on this subject at this office but they can do no good *at the office*; and the way to get them before the people is for every one to feel an interest in this work, and to consider himself responsible for the circulation of this literature.

Will you do something in this line?

Will you do it *now*?

WAS THE SABBATH COMMANDMENT GIVEN TO THE GENTILES?

The statement has been made and often repeated that there is no commandment found in the Bible requiring the Gentiles to observe the seventh-day Sabbath. This statement suggests a few questions which may be of interest to the readers of the MESSENGER who possibly may have heard this statement themselves.

Before proposing the questions I wish to observe that a requirement to observe the fourth commandment is a requirement to observe the seventh-day Sabbath, as no candid person will deny; and therefore whatever is proven concerning the fourth commandment is proven concerning the seventh-day Sabbath.

To say that the seventh-day Sabbath was not designed for the Gentiles because it was given to the Jews on Mount Sinai, is about as reasonable as it would be to say that Christ and the Bible were not

designed for the Gentiles simply because Christ came to the Jews and worked exclusively among them! or because every word of the Bible was written by the Jews.

The only reason given in the Bible for the institution of the Sabbath, is the one given in the fourth commandment; but this reason is first stated in Gen. 2: 3. But to the questions:—

1. Is there any command for the observance of any day of the week as the Sabbath, by either Jew or Gentile, outside the fourth commandment of the decalogue?

2. Is there any command in the Bible requiring the Gentiles to observe as the Sabbath any other day than the seventh? If there is any such command will some one kindly give the reference?

3. If there is no such command, why do the Gentiles observe a weekly day of rest and call it the Sabbath?

4. If the fourth commandment was given to the Jews alone, and if its requirements apply to them alone, and not to the Gentiles, by what authority or right do the Gentiles use that commandment as evidence that they ought to observe a weekly day of rest?

5. If the fourth commandment does not apply to the Gentiles, why do they preserve the weekly division of time, since the reason given in that commandment is the only reason found in the Bible for preserving the weekly division of time? There is nothing in nature to indicate it.

6. If the fourth commandment does not apply to the Gentiles, why are they so careful to observe that particular proportion of time for religious worship? Why not observe some other proportion of time? say every tenth day, as infidel France did at one time.

FROM THE FIELD

CHATHAM

It is now nine or ten years since labor for this people was undertaken. This is where Elders Howe and Simpson were imprisoned for Sunday labor. Elder Wellman also labored here, and erected a little tabernacle 24X40 feet. This has served for the church building ever since. We have encouraged this little company, which is composed mostly of brave Christian women, to buy the lot on which the tabernacle stands, for one hundred and fifty dollars, and so have a permanent meeting place. This they have done, paying fifty dollars down. Friends have loaned them the remaining one hundred dollars. The church expects to raise five dollars a month to pay this amount. They can do this. We have

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EUGENE LELAND, Editor.

promised to help them what we can to get a new roof on the building which will cost about thirty dollars. We hope that those who read these lines will assist them in this struggle. The lot is situated in a good location. It has been deeded to the Ontario Conference Association of Seventh-day Adventists, in trust.

We find them a working church. They are living witnesses to this city of the third angel's message. The members of this little church regularly pay their tithes and in other ways donate to the work. We held six meetings during the two or three days we were with them. We called attention to the developments of the message in its various lines, how it is reaching its arms around the continents. Although some of its advocates have become weary, and given it up, yet the message is steadily gaining strength. Soon the work will be completed, and the King will come for his loyal subjects. Blessed it will be to be ready.

A. O. BURRILL.

LORNEDALE ACADEMY

The last term of the second school year of this institution will close on Thursday, June 29. Although the attendance has been small, we have reason to be grateful for the degree of success which has attended the school throughout the year. A spirit of consecration to the Master's service seems to actuate the minds of all the students, and all who are old enough to do so, are beginning to cast about for some place where they can be useful in spreading the truth of the third angel's message.

Some, no doubt, will enter the canvassing work, and in anticipation of this, a class has been conducted along this line during the past term, giving more special attention to the book, "Christ's Object Lessons."

One or two of the students will connect with the tent work which will be conducted somewhere in this vicinity the coming summer. Others are looking forward to the time when they can become useful as teachers in our church schools, or as medical mission-

aries to go into our large cities and engage in that branch of the work. And all are trying to do all they can just now, right where they are, to live out the truth of the last message of warning to the world.

It is the design of the management to arrange the courses of study for the coming school year with direct reference to a preparation for the different lines of work which we have noticed. We are looking toward a better system of grading than our limited facilities would have enabled us to carry into effect hitherto; and with the courses arranged as outlined above, every student can enter upon his school work with the stimulus of knowing what his work will be when he has finished his schooling.

We hope to hear from a large number of young people who are not only *thinking* of attending the school *sometime*, but who are actually laying their plans *just now* to do so as soon as the school shall open. Parents should be laying plans to send their children here. Church officers should enquire if they have not a duty to do in sending some promising young person here, and see to it that his expenses are met. No better work can be entered upon by the church. It will put new life and energy into the church members, as well as be a benefit to the young person whom they thus aid.

We shall be pleased to correspond with any who desire information concerning the school.

ONTARIO

If the weather will permit, we expect to pitch our tents next week. It has been raining nearly every day for some time.

When we reached the Academy, we saw that Brother Knister and the students had made marked improvements on the school farm. The new fence and the new crops tell that hands have been at work. In the printing office there has been much to encourage us in the way of improvements. School is moving off well.

A. O. BURRILL.

BORN—On Sabbath, May 27, to Elder and Mrs. A. L. Miller, a daughter.

BROTHER J. B. COSENS of Bowling Green, Ohio, late of London, Ont., where he was the elder of the church until his removal to Ohio, writes to the MESSENGER,—“I do not want to be without the MESSENGER.

We were sorry to lose Brother Cosens from the London church, and from the Ontario Conference, but glad to know that his sympathies are still with the work in Ontario. We wish Brother Cosens much of the blessing of God in his new field, and much success in his business.