

# EASTERN CANADIAN MESSENGER

VOL. 21

OSHAWA, ONTARIO, DEC. 20, 1921

No. 50

## "I Will Not Pay My Tithe"

Where? "Into —— Conference." Why not? "Elder —— eats meat and so he does not believe the Testimonies. My money does not go to support him. Elder —— travels too much, my money don't go to pay his fare, while I have to stay at home. Brother Goodheart and Sister Charity know all this and pay their tithes just the same, but I will not be so foolish as that."

Now let us see who is foolish. In the first place the writer is a health reformer so far as flesh eating, and tea and coffee drinking is concerned. He has learned that some Seventh-day Adventists, and even some ministers, eat meat at times, but he has never suspected that this could have anything to do with the payment of the tithe, and that he should keep the tithe lest some minister should get it and buy beefsteak with it.

The devil is a keen old deceiver, and I don't propose to let him mix me up and get the best of me on this tithe paying. Here is the simple truth. "All the tithe is the Lord's. Lev. 27:30. It is not mine, it never was mine and never will be mine, if I keep it as long as I live. I cannot do with it as I please, I have no right to keep it or to spend it. God has designated what I am to do with the tithe, which is his. There is but one place for it, and I am to deliver it there. "Bring ye all the tithes into the storehouse." Mal. 3:10. The storehouse is the place, I am to bring it there. And if I do not bring it to the storehouse, God himself has declared me a robber of God. It is bad enough to rob a man, but "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. "Will a man rob God?" who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" John 3:16.

Some minister to whom the treasurer pays the tithe may buy beefsteak with it, but my re-

sponsibility ends with my bringing it to the storehouse. The bringing of the tithe is entrusted to me, spending is with God. If he lets some minister misuse it, that is between the minister who does it and God. But if I do not bring it to the storehouse, that is between God and me, and he has told me very plainly that I am stealing from him, if I do not bring it in. One of the clear things about this is, that in this place where God charged his people with robbing him, he also charged the priests with corrupting the covenant, causing the people to stumble at the law etc. Mal. 2:1-9. After picturing the corruption of the priesthood he charges the people with robbing him of the tithe. Probably they had given up tithing because the priests were corrupt, but God said, "Ye have robbed me." In other words God would deal with the priests for their sins, and with the tithe robbers for theirs. God calls on me to pay the tithe, and he will spend it. My responsibility ends with paying it. Suppose in the record, when my case is being investigated in the judgment, it is found that I have held back the tithe. Every little while in the record it is found,—"Frederick Stray stole \$10.00 from the Lord, stole \$25.00 from the Lord, stole 90¢ from the Lord." The angel witness is asked, "Why did this man steal from the Lord?" Answer—"He said that Elder —— ate meat, and that Elder —— went to Halifax when he did not need to go." Jesus answers, "Did I not leave a lesson with the disciples on that principle? "What is that to thee? Follow thou me. John 21:20-22.

If this comes to the eye of any brother or sister who has been deceived by the devil in this way, so that your record has gone down as a robber of God, I appeal to you to repent and do the first works, and put Satan to flight.

Because somebody eats meat, or rides on a train, don't let the devil make of you "a robber of God." Again, while God hates sin and calls it by its right name, he loves the sinner.

Suppose you have been deceived and have "robbed" him and have no money to pay, "there



is forgiveness with him." He will forgive your robbery, but if you have the stolen money in the bank, and refuse to return it, there is no sincerity in your repentance. There are only two ways in which you could go to a man of whom you had stolen \$1,000 and ask his forgiveness. The one is to say: "Here is the \$1,000 I stole from you, but this does not make the wrong right, forgive me, for I have injured you." The other is to say: "I stole \$1,000 from you, and have nothing to pay, forgive me, and I will do my best to make restitution."

F. W. STRAY

### "Two are Better than One"

"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to lift him up." Eccl. 4:9, 10.

Because the condition, as presented by the foregoing words, exists very largely throughout the field, and especially in Eastern Canada, the following recommendation was passed at the recent Fall Council:

"We recommend, that all our conference workers assist in a special recruiting campaign during the next few months, with the objective of doubling our present canvassing force."

The Lord Jesus Christ hath sent his angel unto his servant, Sr. White, with these words: "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work.

"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well prepared literature. Let us now, by the wise use of periodicals and books, preach the word with determined energy that the world may understand the message that Christ gave to John on the Isle of Patmos.

"Our publishing houses should show marked prosperity. Our people can sustain them if they will show a decided interest to work our publications into the market. There are many who are seeking for light in the darkness. If our papers, tracts and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as though the people were to come to them or send to our offices to obtain publications,

when thousands do not know that they exist. We must carry the publications to the people, and urge them to accept.

"God calls upon his people to act like living men."

Now brethren, God says, "Our publishing houses should show marked prosperity" and "Our people can sustain them if they will." Surely, when we consider the great needs of Eastern Canada, it seems that these words should fairly grip our hearts. The Lord, in his providence, has placed proper facilities, to do this work, at our command. We have a great publishing plant and men standing ready to do their part, in the way of preparing the printed matter, if we could only procure men and women who are willing to see that the matter is circulated. I do not know of anyone in a better position to place before our people the importance of this work than our elders and pastors. They know who the people are that are suitable for the work and could be encouraged to engage in it. Have they not a duty to perform in this respect? Is this not exactly what the resolution calls for? Is it not possible to take up this thing and emphasize its needs before our people? Should we not have in all of our cities, towns and villages men and women at work with our publications? Can we afford, in the year opening before us, to take the same attitude of this work as we have in the past?

Will we not, as workers, be determined to see our literature circulated everywhere, in these parts, as never before?

I hope we will, by God's help, as teachers and preachers keep the importance of the literature work before our people everywhere we go. Where we succeeded in selling \$100.00 worth of literature this year we should sell \$200.00 in the year opening before us.

We know our workers are trying to do their best to win souls to Christ, but we do feel that more might be done, by all of us, than we have done in the past, by exerting our influence over others to have a part in circulating our literature. Preach this literature work in your sermons. Mention it in your prayers when you call on our people at their homes. Urge our young people to take it up. Make up your mind that YOU individually are going to help us double the ranks of our colporteurs.

The president of the Quebec Conference told me this fall that he had recently gotten a new vision of the book and literature work. He



told me that he is going to preach it among the churches.

Brethren, when all of our people get this vision of our publishing work we will enter in upon the loud cry of the message. That is the thing that will bring the end.

Help us in every way that you can to swing our people into line on this thing. Write us of the prospects in your church. "The people that do know their God shall be strong, and do exploits."

E. M. FISHELL.

### Progress of our Publishing Work

"There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

Like a great moral telegraph that annihilates all distance and carries its message to man wherever he may be, is organized colportage effort and the Christian press. Heeding no barrier of mountain, forest, desert, or sea; unmindful of distance; the press has sent its message of life to the darkest corners of the earth. It treads "continents into contiguity, and makes a neighborhood of the world."

The press is even greater than the telegraph, for whereas the telegraph can only transmit the word by the living, the press unites with the worthies of other times, who being dead yet speak. A host of martyrs and reformers of the Christian faith have used the printed word.

Peter Waldo set to work with a cargo of tracts among the Piedmontese valleys and from his labors there sprang up the Waldenses, whose missionary colporteurs went out two by two, as the disciples of Jesus, and who when persecuted, thrust with the sword, or burned at the fagot, stood true to the gospel of Christ.

John Wycliffe, Morning Star of the Reformation, Bible translator and scholar, was also a great tract writer and distributor. Was it of him that the Romish writer said, "The Gospels of these days do fill the realm with so many of their noisome little books, that they be like swarms of locusts which did infest the land of Egypt."

Jerome, having studied at Oxford under Wycliffe, returned to Bohemia bringing with him powerful writings and tracts.

John Huss read these tracts and became convinced, and he in his turn carried on the mighty work, and even before Luther he wrote, teach-

ing the great truth of justification by faith. William Farel, bold and ardent man that he was, formed a Tract Society in Basel. This first French reformer, who was driven from his native country, organized colporteurs, who sold Christian literature at a low price and accomplished much good.

Martin Luther championed the truth from pulpit and by pen. Thousands were awakened. France and Switzerland, Holland, Belgium, Italy and Spain, England and Scotland heard and rejoiced.

Zwingle, Luther's friend, speaking of his colporteurs in a personal letter to him, said, "I have never before seen such men as these. Their hearts are full of the power of the Reformation, and like flaming torches they go through these valleys of Switzerland. Would that we had a hundred instead of forty, for then we could set the mountains of Switzerland on fire."

It would take long to tell of Lefevre, that fiery reformer; Froment, the teacher; the earnest Tindle—all leaders of colportage effort; or to tell of the students and trained monks who devoted their lives to this work, who were persecuted, driven from their country, hunted, tormented, ridiculed, exposed to the cold, stoned, made war upon and burned at the stake. But bear with me a moment while we go a step farther. John Bunyan's heart was touched while reading Luther's comment upon Galatians. Then he took up the lamp, brightened it, and passed it on. John Wesley was arrested while reading Luther's work, he too was a zealous tract writer.

So the work continued and in 1846 this denomination issued its first leaflet, "To the Remnant Scattered Abroad," by Ellen G. Harmon. The same year Joseph Bates issued the tract, "The opening Heavens," and a pamphlet entitled, "The Seventh-day Sabbath a Perpetual Sign," the reading of which confirmed James White on the subject.

November, 1850, saw the first number of the *Review and Herald*, and from this time on our publishing work has grown in leaps and bounds.

We have almost reached the time when "there is no speech nor language where their voice is not heard," for this denomination prints in forty-three publishing houses in one hundred and one languages, the following:

685	books
144	periodicals
430	pamphlets
1896	tracts
3155	Total



There are 2,332 colporteurs who labor summer and winter the world over, and who in 1920 sold books amounting to \$3,682,972.36.

"There are some who are adapted to the work of the colporteur, and who can accomplish more in their line than in preaching." Let us strengthen our faith in this effective work and renew our efforts toward its accomplishment, and say with David, "The Lord hath done great things for them: the Lord hath done great things for us; whereof we are glad."

REGINALD GAGE

## ONTARIO

J. H. McEachern, Pres.

L. M. Gregg, Sec-Treas.

Office address

3 Awde St., Toronto.

### Preparation for the Time of Trouble

"I saw that many were neglecting the preparation so needful and were looking for a time of refreshing and the latter rain to fit them to stand in the day of God, and live in his sight. They had neglected the needful preparation, therefore they could not receive the refreshing all must have to fit them to live in the sight of the holy God." Early Writings, page 71.

"I saw that these fearful words (James 5: 1-3) apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. . . . He calls for their substance but they selfishly, covetously retain what they have.

"I was shown that as the work is closing up and the truth is going forth in mighty power, these rich men will bring their means and lay them at the feet of the servants of God begging them to accept it. The answer from the servants of God will be 'Go to now ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered; they have not been blessed by your means. God will not accept your riches. Go to now ye rich men.'" Vol. I, pages 174, 175.

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a free-will offering. It will take all to buy the field.' I cried to God to spare his people, some of whom were fainting and dying. Then I saw

that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mt. Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them.'" Early Writings, pages 50, 51.

J. H. McEACHERN

### Ontario News Notes

Elder Joseph Capman, writing from London says: "The theatre was filled to the front seat tonight and some standing at the back. God is with us and the people are taking the message seriously. The offering tonight was \$14.43."

Miss L. M. Gregg has been spending a portion of the week of prayer with the Cobourg, Port Hope and Lindsay companies. Her visits are a very practical help to the church officers as well as to the believers, but when she is gone from the office a few days the mail stacks up so that she has double work when she returns.

Bro. F. Thumwood has been assisting the colporteurs in the western part of the conference. He also met with the Petrolia company during the week of prayer.

Miss Mable Hillyard spent the week of prayer with the Niagara and St. Catharines churches. Some of the believers there are people she brought into the truth while soliciting in the Harvest Ingathering work up in Northern Ontario.

Our people will rejoice to know that our colporteur work is reviving. Elder Fishell, the union secretary, observes that there are more regular colporteurs now in the field in Ontario than during the prosperous months of the summer.

The Toronto and Hamilton churches took hold of the Harvest Ingathering work with renewed zeal during the week of prayer. Elders Lane and Fishell, who are leading the campaign, took in \$20.00 in just a few hours, working among the Jews.

The following has just come to hand. Who will be the next to report "going over the top:"

"Just a word to say Brantford had reached up to last night, \$446.50, on our goal, and we will undoubtedly go over. Trust every church will do likewise.

Sincerely your brother,  
Edward C. Widgery."



## Sow Liberally and Reap Accordingly

You have now loaned your neighbors the "Marked Bible" and "Ella Simpson" and there is still another little book in this series they will want to read. These interesting stories are fascinating because they are true and present the message in a way that appeals to many. "After My Days" should be given to your neighbors and can be obtained for 20¢. Remember that we shall reap if we sow the good seed, and we must sow liberally if we desire a good harvest.

The long winter evenings give opportunity for much reading. Let us keep our neighbors supplied. Order a copy of "After Many Days" now.

ONTARIO TRACT SOCIETY

## At Port Hope and Lindsay

It was my privilege to spend the first Sabbath of the week of prayer with the believers in Port Hope. It was a pleasant surprise to find such a large company present. Including the little folks about twenty-five were in attendance at the Sabbath school. Others were unable to be present because of sickness. Brother Pillsworth is superintendent and we know the members are interested in the work of the Sabbath school. In the church service the Lord came near to each one. The Spirit of God spoke to hearts through the special reading, and in the testimonies which followed, confessions of sin were made and repentance toward God manifested.

Sunday afternoon was given to the special reading and service for the day, the evening being devoted to the regular public meetings now being held in the town. A fair congregation listened attentively to a stirring discourse on the "Seal of God," and we trust that some may be led to walk in the light, so that a strong church may be organized in the near future in this town. I enjoyed the pleasant associations of the brethren and sisters in this place, and know that God will use them in winning souls if they will continue their work for him and poor humanity.

Monday I left for Lindsay and met with the little company of believers there Monday night and Tuesday afternoon. Those living in the country had planned to come in, but the weather turned very cold and for other reasons they were unable. We trust the Lord will bless these little companies scattered throughout our

conference, keep them loyal and true to him, and enable them to so live the truth that their neighbors will be won to the Master and unite with them in keeping God's commandments.

LIZZIE M. GREGG

## Twenty Years Dormant--then Results

A young man went into a grocery store and canvassed the proprietor, but did not succeed in taking an order. A young clerk who was "hanging" over the edge of a sugar barrel heard the conversation, and as the young man passed out, said, "I would like to have one of those books." The colporteur took his order for "Great Controversy" and delivered the book. The young clerk gave the book to his mother, and about twenty years passed before the seed began to develop. It came about in this way. The mother fell and fractured her limbs, and the young clerk went home to take care of her. After her death, the children divided the goods, and this "Great Controversy" came to him. When it came into his hands again, there came to his mind the scene of twenty years before, and he could see very distinctly the face of that colporteur. He remembered his conduct and earnestness and the spiritual depths of the words that the young man spoke that morning. He read and re-read the book, and finally a minister came and the man was led into the truth. That colporteur sowed the seed. It remained twenty years then sprung forth. He was a successful soul winner.

Our colporteurs are in the truest sense, self-supporting missionaries. Never should we think of them as mere "canvassers" or "book-agents." The truly consecrated ones are God's pioneer missionaries preparing the way for the living preacher. Pray for them and pray for more of them.

J. H. McEACHERN

## Church Clerks Notice

If any members of your church fail to receive the MESSENGER each week, it is because we have not received their addresses. Will you kindly make inquiry in your church, and send us the name and address of any member not receiving this paper weekly, and also keep us informed with reference to changes of address. We desire to place this good paper in every Sabbath keeping family in our conference.



### Sabbath-school Secretaries Notice

All orders for Sabbath-school supplies for the first quarter of 1922 should be sent in at once. "Lesson Quarterlies," "Memory Verse Cards," "Picture Roll," and other things, should be on hand to distribute one week before the end of the year.

ONTARIO TRACT SOCIETY

### The Morning Watch Calendar 1922

"It's a beauty," "The best yet," "Just the thing for the New Year gift." These are some of the expressions we have heard concerning the 1922 Calendar. It is far better than the ordinary Xmas or New Year card for your friend. How many will you require? Send us your order today. Regular 5¢ each; special gift edition 15¢ postpaid.

ONTARIO TRACT SOCIETY

### Special Notice

We find it necessary to again call the attention of the readers of the *E. Canadian Messenger* to the fact that conditions are now such that it is not profitable for them to attempt to send packages of food, or used clothing to our people in Russia or Central Europe. The depreciated value of the currency of these countries is so great that money will go a great deal farther in the purchase of goods in Europe, including Russia, than it will in transporting from America to Europe.

W. T. KNOX

## QUEBEC

D. J. C. Barrett, Pres.  
Office address

E. A. Jones, Sec.-Treas.  
1 Howick Place, Ottawa, Ont.

### Ottawa

The interest in this city is still strong, with new people constantly coming to our public meetings and a steady growth in membership. Sabbath, December 3, a baptism was held in our church, and five more candidates followed their Lord's example in this sacred ordinance. Plans are made for another baptism sometime in January, the Lord willing.

An interest has sprung up in Almonte—a

town about twenty miles west of Ottawa, through literature sent by interested persons here. Brethren Jones and Lamont have started week end meetings there, and a number of isolated Sabbath keepers have been discovered near that place who have never been connected with our organized work. Thus the Lord indicates the direction of profitable effort through a manifestation of deep interest in the message. If we but follow up strongly and consistently these leadings as God opens the way, and attempt works of faith for God, surely our constituency will increase and make possible a still greater expansion of the work. Brother Jones is devoting some time from his strenuous program to Bible study work in Ottawa; Brother Lamont has cottage meetings every night with the days filled with readings and visits, and the writer is likewise spending practically every night in cottage meetings and could enter many other homes if time was available. Truly the harvest is great. The age is evil and the times are waxing late. It is time to rally to every opportunity; to preach, teach and print the message, for the deep night of world desolation will soon be upon us, when no man can work.

Let us pray and labor while the day is here.

H. M. S. RICHARDS

### Ottawa \$ 1,000 Challenge

The first meeting was held at the Regent Theatre, Sunday, November 6, at 3 o'clock in the afternoon. We had a splendid congregation of representative people of the city. Some were heard to remark with surprise upon leaving the meeting at the large congregation present. We learned after the meeting that the challenging pastor was in the congregation.

We had several thousand digests of the discourse printed beforehand, giving the scripture with the comment. These were distributed to the congregation at the close of the meeting together with one of our Harvest Ingathering *Watchman*.

Before taking up the subject the writer stated that the Seventh-day Adventist movement was a world wide missionary movement, that many ministers of other denominations were joining us as well as some prominent people, and that this work will not finish "in a corner."

We called attention to the work of Sister S. M. I. Henry and Bishop Vincent of the



Methodist church in his introduction to her life written by her daughter. Also to the fact that while the President of the United States is a good Baptist, his mother, brother and sister are good Seventh-day Adventists. Also that Doctor Bryan, pastor of our church at Takoma Park was formerly a Baptist minister of prominence on the Pacific Coast.

After these opening remarks the congregation rose and sang, "From Greenland's icy mountains," the great missionary hymn written by Bishop Heber of the Anglican church, the last stanza closing with the words, "Redeemer, King, Creator, in bliss returns to reign." At the close of the song, we took up the question of a commandment by Christ for the observance of the seventh day, calling attention to the closing words of the song, that the Redeemer is the Creator. The following is a copy of the digest of the discourse which was given to the people at the close.

### THE SABBATH DAY

according to

### THE COMMANDMENT OF JESUS CHRIST

*Digest of Address by*

FREDERICK W. STRAY,

Pres. Eastern Canada Conference of the

Seventh-Day Adventists

GIVEN AT THE REGENT THEATRE

OTTAWA, ONT.

November 6th., 1921

### THE SABBATH DAY ACCORDING TO THE COMMANDMENT OF JESUS CHRIST

N.B.—We would suggest that the scriptures quoted be read, and compared with the comments which follow:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts 17:11.

#### THE DEITY OF JESUS CHRIST.

John 10:30-36—Unity of nature and purpose.  
John 17:5—Christ with the Father before the world was.  
Matt. 2:5-6—Micah predicted Bethlehem birth.  
Micah 5:2—His "goings forth" antedated Bethlehem.  
John 1:15—John who was born first, said "He was before me."

John 1:1-2—The word with God, was God.

John 1:14—The word, was God the Son. In the beginning God the Son, was with God the Father.

Phil. 2:5-7—Jesus was in the form of God, before he became the Son of man.

#### CHRIST CO-CREATOR OF THE WORLD

Heb. 11:2—God the Father made the world by, or through, God the Son.

Col 1:15-19—All things created by Christ.

Eph. 3:9—Christ was the Father's agent in creation.

John 1:10-11—Man belongs to Christ by right of creation.

Gen. 1:26—"Let us make man" Father and Son.

Gen. 2:1-3—When Father and Son, the "us" of Gen. 1, had crowned creation with "man the masterpiece" on the sixth day, they rested on the seventh day, and blessed and sanctified it. Thus the seventh day is the blessed, sanctified sabbath day of Christ from the beginning.

John 1:3—"All things" made by Christ includes the sabbath.

Mark 2:27-28—The seventh day Sabbath was made for man of whom Christ is Lord. Man and Sabbath belong to Christ who made both. The seventh day is the Lord's day.

#### CHRIST IN THE EXODUS

John 8:56-58—Jesus applies the "I am" of the Exodus to himself.

Ex. 3:13-14—"I am" was the Lord who commissioned Moses, at the burning bush.

1 Cor. 10:1-9—Marginal reading verse 4,  
Christ "went with them"  
They tempted Christ.

If Christ was the "I am" of the Exodus, the "Rock" or Lord who went with them, who was it speaking from Sinai, saying "I am the Lord thy God which have brought thee out of the land of Egypt?"

Heb. 12:18-21—Sinai Commandments, Whose voice?

Heb. 12:22-24—Jesus blood speaking now.

Heb. 12:25-26—"Him, (Jesus) that speaketh from heaven," "whose voice then, (Sinai) shook the earth."

Acts 7:37-38—The angel spake to Moses in Mt. Sinai.

Ex. 3:2-14—"The angel of the Lord" was the "I am" of the burning bush, and Christ declared himself the "I am," in John 8.

Ex. 23:20-23—The Angel of the Exodus had the name of God in him. Therefore the New Testament plainly teaches that it was the voice of Jesus which commanded the seventh day Sabbath at Sinai.

#### THE WORD, GOD THE SON, WAS MADE FLESH.

Matt. 5:17-18—Christ confirms the law.

Matt. 24:16-20—Christ commanded the disciples to remember the Sabbath day in their prayers.

N.B.—Some seek to evade the force of this command, by saying that the gates of the city



## Eastern Canadian Messenger

OFFICIAL ORGAN OF THE  
EASTERN CANADIAN UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

Office Address - - - - - Oshawa, Ont.  
Edna P. Leach—Maracle - - - - - Editor

Entered as second-class matter. Price one dollar a year in advance.

of Jerusalem would be closed on the Sabbath, preventing their flight. This is an illustration of how far people will go in reading their own ideas into scripture to evade its plain teaching. The words "city," "Jerusalem," "gates," are not in the text. Jesus said, "Let them which be in Judea flee." Nothing could more fully establish the Sabbath in the Christian church, than this act of the "Lord of the Sabbath" incorporating it in the prayers of the church, covering the forty years, between the cross and the dispersion of the Jews.

Luke 23:45-46—Therefore the disciples kept the Sabbath day, the day before the first day of the week, "according to the commandment" of Jesus Christ.

### JESUS CHRIST, THE ONE MEDIATOR.

1 Tim. 2:5—Christ acts for the Father.

#### *Christ the Mediator in Creation,*

Christ made the world,  
Christ made man,  
Christ made the Sabbath.

#### *Christ the Mediator in the Exodus,*

Christ commissioned Moses,  
Christ "went with them,"  
Christ proclaimed the ten commandments.

#### *Christ the Mediator in Redemption,*

Christ taught Sabbath Keeping,  
Christ died for our sins, including Sabbath breaking,  
Christ is our righteousness; his Sabbath keeping covers our Sabbath breaking, if we "go and sin no more."

#### *Christ the Coming King,*

Rev. 14:12-14—A people will welcome his return, keeping the commandments, which must include Sabbath keeping.

N.B.—If you desire literature, or personal counsel, address .....

H. M. S. Richards, office 1 Howick Place, Ottawa, Ont.

It was announced that inasmuch as the invitation had been extended to local clergymen to discuss the Sabbath question and had not been accepted, that Elder Richards and I

would debate it ourselves from the same platform the following Sunday afternoon, he to maintain that the Sabbath had been transferred by Christ from the seventh to the first day of the week and that it is sin to work on Sunday, and the writer to deny.

We had 3,000 of the folders containing the digest of the discourse printed herein, run through the press, printing on the back the announcement of the debate, time and place. Sabbath afternoon and early Sunday morning the members of the Ottawa church, with others who have begun to keep the Sabbath but have not yet joined, went through the city leaving these folders in the homes of the people.

A report of the discussion meeting will appear in a later issue of the MESSENGER.

F. W. STRAY

## COLPORTEUR REPORT

WEEK ENDING DECEMBER 10

### QUEBEC

Name	bk.	hrs.	or.	val.	helps	to val.	del.
W. Chartier*	PG	68	15	90.00	11.55	101.55	33.55
Robt. Walsh	ODP	33	12	63.50	3.90	67.40	
Mrs. Richardson*		11	86	21.40		21.40	
Total		112	113	174.90	15.45	190.35	33.55

### MAGAZINES

Mrs. Edgecombe	CW	20	238	54.45	5.50	59.95	
B. McDougall‡	CW	58	357	89.25		89.25	
Glad. Chartier	CW	24	56	14.00		14.00	
Total		102	646	157.70	5.50	163.20	

\* two weeks

‡ four weeks

## Have You Visited the Chinese Yet?

We still have a few Ingathering papers in the Chinese language. What about these people in your district? Surely this splendid opportunity should not be lost. These people eagerly take anything in their own language, and willingly donate to our mission work. Be sure that every Chinese person receives this paper before the year closes. Order today.

ONTARIO TRACT SOCIETY

"Love thy neighbor as thyself."